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STORAGE





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THE receipts for July from donations were in advance of those of the corresponding month in 1891 by nearly \$4,800, and from bequests by over \$40,000, a total advance of \$45,037.40. For the eleven months the advance from donations was over \$9,500, and from legacies over \$30,000, making the total advance \$39,890.69. The month of August, which will complete the record for the year, should be the most fruitful month, particularly in donations. Let all pastors and officers of churches, as well as individual donors, do their best to send in all the offerings from churches and givers intended for the present fiscal year before the month ends. So shall the year close with thanksgiving.

WE have received the prospectus of the "Cross-bearers' Missionary Reading Circle," of which Z. M. Williams, of St. Joseph, Missouri, is Secretary. The object of the Circle is to stimulate its members, old and young, to a thorough study of mission work in all lands. For this purpose it prescribes a three years' course of reading, and proposes to give a certificate of graduation on the completion of the course. The following is the course indicated for the present year: 1. Life of James Calvert. 2. Life of Mackay of Uganda. 3. Dr. Chapman's "Lands of the Orient." 4. Dr. Pierson's "Divine Enterprise of Missions." It also names as one of its textbooks *The Missionary Review of the World*. The membership fee of the Circle is fifty cents per annum. Further information can be obtained by addressing the Secretary, or Rev. M. L. Gray, President, Salisbury, Missouri.

ON the last page of the cover of this number will be found the notice of the Annual Meeting of the Board to be held at Chicago, October 4-7. The first Tuesday in October is the time named in the By-laws of the Board for the commencement of the Annual Meeting, and though some suggestions as to a change have been made, circumstances seem to make any change impossible. The National Council of Congregational Churches is appointed for the next week at Minneapolis, and the week subsequent to that Chicago is to be engaged in celebrations incident to the opening of the buildings for the Columbian Exhibition. The friends at Chicago are anticipating a large and enthusiastic meeting of the Board, and they are making every preparation for the assembly, including, in their generosity, among those for whom entertainment will be provided, all home missionaries under commission and the officers of all the Congregational benevolent societies.

ON the nineteenth of August, Rev. Dr. F. E. Clark, President of the United Society of Christian Endeavor, was to sail from San Francisco for a tour around the world in the interest of the Christian Endeavor movement. The sympathies and prayers of the million and a half members of that organization will go with him as he seeks to extend its principles and methods in other parts of the world. The movement has already had extraordinary success in Australia, to which continent Dr. Clark will first go. He will then visit Japan, China, India, Egypt, Turkey, and some sections of Europe, hoping to reach home in June of next year. In many of the countries he will visit he will be welcomed, not merely as the head of the Christian Endeavor movement, but as a member of the Prudential Committee of the American Board and cognizant of its work in many lands. Aside from the good which Dr. Clark may do by his personal presence and addresses in these distant lands, we look for a large increase in missionary zeal at home, especially among the young people who will follow him in his journey in their thoughts and with their prayers, and through their personal interest in him will have their attention called to the work of God among the unevangelized.

THE *Missionary Herald* has exchanges in almost all parts of the world, but it was a genuine surprise to receive from Domasi, in Central Africa, far up among the Shiré Highlands, a comely paper of eight pages with a cover, entitled *Life and Work in British Central Africa*, accompanied by a request for exchange. The paper is issued regularly by the mission of the Established Church of Scotland, at Blantyre, near Lake Nyasa, and is a notable sign of the progress of civilization in that formerly inaccessible region. What surprises us most in the paper is an article on the labor question, revealing the fact that there is a great demand for laborers, especially in the cultivation of coffee. The traffic along the river has greatly increased, and more laborers are needed. The article affirms that the Angoni, the Atonga, and other tribes can supply men enough, if the means of communication are improved and the machinery used in civilized lands can be introduced. We shall watch with interest for the coming of this paper from Central Africa.

WE have received from Mr. Bunker, of the East Central African Mission, a letter dated Umzumbe, Natal, May 16, in which he says that the proposed expedition to Gazaland would probably be on its way during July and part of August. The party is to consist of Mr. Wilder, Dr. Thompson, and Mr. Bunker, who will go by sea to Beira with such provisions as may be needed for a stay of a year, the expectation being that by that time their families can follow them. They have received the written consent of King Gungunyana for settlement in his country. Mr. Bunker sends an interesting historical account of Matebele and Gazaland, which we shall hope to give in our next number.

It is with great pleasure that we can report that the colony of Natal, South Africa, has at last come into the Postal Union, so that the rates of postage to our Zulu Mission, which have hitherto been exceptionally high, are now uniform with those of other missions, namely, five cents per half-ounce on letters.

ONLY two or three months since we noticed the issuing of the third edition of that standard treatise, "Medical Missions," by Dr. John Lowe, of the Edinburgh Medical Missionary Society. It is with great regret that we have now to chronicle the death of this eminent man. Dr. Lowe in early life went to India under the London Society, but was compelled to return on account of the health of his wife. He then became Secretary of the Edinburgh Medical Missionary Society, and Superintendent of its Training Institution, which positions he has filled in a most admirable way for twenty-one years. He has trained a large number of medical missionaries, inspiring them with his own zeal and devotion. Aside from his deep interest in foreign missionary work he has done much for the poor of Edinburgh, organizing various efforts in their behalf, and often preaching among them with great power. He was a trusted adviser of the principal missionary societies of all denominations, and his loss will be deeply felt. A remarkable tribute to his character and worth was given by the crowds of mourners at his funeral in Edinburgh, large numbers coming from the slums of the city.

THE heated term which has continued for a few weeks throughout the United States will suggest to friends at home something of what our missionaries in India and in other torrid regions have to endure while prosecuting their work. There this heat continues day and night for months. Secretary Cobb, of the Board of Missions of the Reformed Church, is now visiting India, and in a letter to a denominational paper he says: "One needs experience in order to realize the tremendous drain upon the strength, and on the spirits also, made by the extreme, unrelenting, and long-continued heat to which the missionaries are subjected." Dr. Cobb was writing from Madura City, March 21, and he adds: "Even in the cooler months, of which March may be considered one, the heat is hard to bear. Our constant thought and frequent exclamation was, 'What must it be in summer!'"

WE have before us the jubilee number of *The Dnyanodaya*, dated Bombay, June 30. The first number was issued in June, 1842, with Rev. Henry Ballantine as editor and Rev. Amos Abbott as manager. The paper is now the oldest Marathi paper in the Bombay Presidency save one. Dr. Allen Hazen, who was at one time its editor, says that when the paper was started there were probably not a hundred Christians speaking the Marathi language. It was originally a monthly paper, then semi-monthly, but for the last nineteen years it has been issued weekly. It has unquestionably been a great power for good in the section of India through which it has circulated, and it is a cause for devout thankfulness that it has been enabled to exert such wholesome Christian influence for a half-century.

A TELEGRAM has been received from Madras, dated August 6, giving the sad intelligence of the death of Rev. Joseph T. Noyes, of the Madura Mission. Mr. Noyes has been ill for many months, and fears have been entertained that he would not recover. Our last report, however, gave ground for hoping that he might live, at least till his daughter, who is now on the way to join the Madura Mission, should reach her home. But such, it seems, was not the will of God. A further notice of this valued man will be given next month.

By an oversight, which we much regret, the names of most of the subscribers for the Annual Report of the Japan Mission were not forwarded to Japan at the time they should have been. Those subscribers who fail to receive their copies in due season must wait patiently till the return mail from Japan shall bring them. This Report, which is a document of 150 pages, with a map, is of unusual interest and presents the work of this vigorous mission in a most attractive form.

It will be remembered that when the *Morning Star* passed through the Caroline Islands on her last voyage, Mr. and Mrs. Rand, Miss Foss, and Miss Fletcher decided to remain on the island of Mokil, inasmuch as the Spaniards would not allow them to resume missionary work on Ponape. By a chance vessel which touched at Mokil, Mr. Rand wrote, on April 11, that they had received a warm reception from the people. They expected a welcome but were not prepared for the royal kindness with which the natives of Mokil have treated them. Native food is abundant and the people have kept the missionaries well supplied; they also helped them in the building of a house, working willingly and without pay. At first the spiritual life of the people seemed at a low ebb, but Mr. Rand reports a great improvement, and he is hopeful that a strong working church can be built up. The tidings from Ponape are meagre, and though there had been no fighting, there was at last dates much excitement over the killing of a member of the Metalenim tribe by a Manila soldier. The natives were rebuilding their defences. Mr. Rand writes that all their missionary party are in good health and are finding an abundant field for work. We shall hope to hear good news from Mokil on the return of the *Star*.

THE work devolving upon the Prudential Committee and Executive Officers of the Board does not decrease either in amount or importance with the heat of summer. At its weekly session held on July 26, the Committee found on its table a docket covering fifty-four items relating to work in all parts of the world. Though the thermometer stood at 96° in the shade, the Committee was able at the session to pass upon thirty-two of the items brought before it.

THE world does indeed move when Africa opens an International Exposition. In this month of September, 1892, says *L'Afrique*, the South African Colonies invite European visitors to Kimberly, their diamond city, for this purpose, and the idea has received such a welcome that the plans of the exposition buildings have had to be enlarged to accommodate exhibitors. Machinery will play a great part, especially that employed in the two great industries of the country, the extraction of gold and of diamonds. English industries will be well represented, for England recognizes the growing importance of the openings afforded by Southern Africa, whose imports have risen, in the period between 1885 and 1890, from £8,500,000 to £13,780,000, a striking mark of the rapid progress of colonization in that part of Africa.

ACCORDING to the returns made to the Inspector-General of Customs at Shanghai, the total number of foreigners in China in 1890 was 8,107, of whom 1,153 were American citizens. Nearly, if not quite, one half of these Americans in China are missionaries.



THE month's news from Central Africa includes two items of unusual interest — the affairs in Uganda and the reverses sustained by the expedition under the Katanga company. Long communications are published in English papers from Captain Lugard, of Uganda, but they were written without any knowledge on his part of the strange stories that had been forwarded by the Roman Catholic missionaries. The statements he makes seem conclusive that the aggression was on the part of the Catholics, following immediately upon the arrival of a party of priests under the French bishop. The conflict was preceded by the attack of Mwanga and the Catholic party upon Captain Lugard's fortified position, and it became absolutely necessary for his own defence and that of his allies that the assailants should be repulsed. This was done, and the authority of the commandant was maintained. Of course there is no answer given to the recent charges made by the French priests, since they were wholly unknown to Captain Lugard. We hope to have the later reports confirmed as to the cessation of hostilities, but the position, both of the missionaries and the British company in Uganda, is critical in the extreme. As to the Katanga expedition, the first report was that it was utterly defeated; but Commander Cameron affirms that, notwithstanding the death of Captains Bodson and Stairs and the losses of a large number of the men, the expedition has been, not a failure, but a success. It seems that King Msiri, sometimes given as Msidi, was shot by Captain Bodson in self-defence and that the Captain was then slain by the king's attendants. The party suffered from lack of provisions, having been obliged to live on white ants and grasshoppers. It will be remembered that this is the region in which Mr. Arnot's mission is established, and it is to be hoped that these conflicts will not interfere with the good work already begun.

PATIENCE under reproach is most necessary for a missionary. He is often reviled and set at naught, but, like his Master, he must not open his mouth. A writer in *The London Chronicle* narrates a story of Mr. Gilmour, over whose death last year so many in China and Mongolia have mourned. On one occasion he entered a Chinese restaurant where a man began to abuse him, calling him a "foreign devil" and accusing him of stealing human hearts and eyes. Though Mr. Gilmour took no notice of the man the landlord interfered, threatening to beat the aggressor. But Mr. Gilmour restrained him, saying, "Oh, no, this man has not abused *me*; he has abused the devil. I am not a devil. He has abused those who steal hearts and eyes, but I have never done this, so that he must be abusing some other person." The attitude and temper of Mr. Gilmour so impressed the landlord that he decided to become a Christian, and another man present said he was "persuaded there must be something in a religion which could lead a man to bear insults in such a manner."

ONE of the latest instances in which modern inventions are helping on mission work is in the use of the bicycle. Mr. Holton, of Melur, in the Madura district of India, finds his "wheel" a much more expeditious and satisfactory method of reaching his out-stations than by the ox-bandy. In the early and cool morning hours he makes fifteen or twenty or even more miles, to the great saving both of time and strength.

THE year of study in the Doshisha, at Kyōto, has recently closed, and ninety-three young men and women have graduated from the various branches of the institution. Nearly all of these graduates are professed followers of Christ. In reporting the Commencement exercises Mr. Albrecht says that they passed off pleasantly, and gave clearest evidence that the Doshisha still retains the interest and esteem of a large number of people, especially of the better classes. President Kozaki's baccalaureate discourse on "Stedfastness," given on Sunday, June 19, was eminently courageous and timely. Nine young women received diplomas from the Training School for Nurses, a branch of the institution which has won the respect and confidence of Japanese officials, and which stands for thoroughly scientific as well as pronounced Christian principles. The Girls' School graduated twenty-four pupils, and the graduation exercises won the admiration of a large assembly. At the closing exercises of the collegiate and theological departments the platform of the chapel was filled with professors and representatives of various departments of the city government and distinguished visitors. The speakers chosen from among the graduates had for themes: "Our Future," "Christ and the Civilization of Japan," "Carlyle," and "The Prophet." The concluding address to the theological students was made by Professor Ladd, in which he gave weighty counsels that will long be remembered by the students.

SOME extraordinary stories have been told of what certain Japanese have done and endured in order to carry out their ideas of honor and patriotism, but a report recently received from Japan puts into the shade anything hitherto heard of. It will be remembered that two or three years since Rev. Mr. Large, a Canadian missionary, was murdered in his own house by a burglar, as was supposed, though a suspicion was entertained that the missionary character of Mr. Large had something to do with the assault. But the police have been unable to find the assassin, for though several men have been arrested and charged with the crime, no proof has been found against them. Recently a man appeared before the police authorities and confessed that he was the murderer, but before punishment was inflicted evidence was presented that the man was not guilty of the crime, and that his confession was a fraud. On an examination by the police as to the motive which induced him to criminate himself in this way, the man coolly stated that the police had acknowledged that they were unable to discover the murderer, that such an acknowledgment was a national disgrace, and that in order to remove this disgrace he would gladly have laid down his life. Such fantastic patriotism would be called insanity in America. Is it insanity in Japan?

THE papers have made some comment upon a statement that a Mohammedan church had been formed in Liverpool; and in India and elsewhere this fact has been widely proclaimed as though there were signs in Christian lands of the turning of men to Mohammed. *The Church Missionary Intelligencer* contains a statement of Sir William Muir that the story is "an Eastern romance." The basis of the story is that an obscure lawyer in a Liverpool police court professed conversion to Islam and so was brought to the notice of the Sultan himself. Some curious individuals attended for a time the services of this lawyer, but it is now affirmed that the congregation is scarcely visible and that the whole thing is a ridiculous exaggeration.

THE readers of the *Missionary Herald* have been informed from time to time of the great difficulty experienced at Guadalajara, Mexico, in securing a site for a church building. Mr. Howland has encountered opposition not only from the clerical party but from the local authorities, yet by firmness and persistence, keeping strictly within the bounds of the law, and sustained by the Supreme Court of Mexico, he was at last confirmed in his purchase and now rejoices in a suitable edifice to represent our work in the city. We are glad

to give here a cut showing the completed church. The situation is favorable, and one that cannot fail to attract the attention of all classes. The building, too, is a creditable one and will constitute a most important centre of evangelical work, inspiring confidence and hope in those who, amid trial and persecution, have come out as believers in a purer faith. A large part of the funds required for the erection of this building Mr. and Mrs. Howland have secured from personal friends, and these generous donors may now rejoice in the accomplishment of a work which gives large



promise for years to come. It is a special gratification to note this sign of progress of evangelical work in Central Mexico, where opposition has been more bitter and persistent than in the northern provinces of the Republic.

SUCH letters as the following, just received, add exceedingly to the significance and value of the gifts: "Enclosed please find a draft for sixty dollars for mission work of the American Board. May your work not be hindered for the want of means. This is a thank-offering for God's goodness to me in the past year. I am a feeble old woman, nearly seventy-five years of age, and what I do for the cause of Christ must be done soon. May the knowledge of the Lord soon fill the whole earth, is the prayer of your friend."

## ANOTHER VESSEL NEEDED.

## AN APPEAL TO YOUNG PEOPLE.

ANOTHER vessel is needed for the Lord's work in Micronesia. Are the Lord's children ready to build it? The *Morning Star* goes down from Honolulu once a year to take supplies to the missionaries in the three principal groups, the Marshall, the Gilbert, and the Caroline Islands; but it is absolutely impossible for the *Star* to tarry long enough in some of these groups to enable the missionaries to do efficient work. Last year she was unable to visit the Marshall Islands at all, and the time she could give among the Gilberts was not sufficient to make thorough work. Rev. Mr. Walkup, who has labored indefatigably for the Gilbert Islanders, declares that it is useless to attempt further work for them unless he can have a small vessel such as will enable him to move about through the group, stopping at the several islands for a longer or shorter period, as the need may be. He ought to have a house somewhere, but he thinks it must be a movable house, so that he can live at one time in one part of the group and then in another part. Hence it is proposed to build him a house that shall float; in other words, a small vessel, of about fifty tons, which he can make his home, and in which he can move about the group, having an eye on all Christian work. In this way Mr. Walkup thinks those islands can be Christianized speedily.

But, as all who are familiar with those waters agree, a sailing vessel will not do for work in the Gilbert Islands; for the calms are frequent and all the time the currents are very strong. It sometimes took the old *sailing Morning Star* more than a month to make a passage of a few miles from one island to another. It has therefore been decided to furnish Mr. Walkup's vessel, which is to be his house, with auxiliary power in the shape of a gasoline engine, which experience has shown can be used efficiently and economically. Arrangements are already in progress for building such a vessel at San Francisco. It will cost, all furnished, something over \$5,000. Will not the children and young people, members of Sunday-schools and Christian Endeavor Societies, many of whom have contributed generously in the past for the building of the *Morning Stars* and for the schooner *Robert W. Logan*, which is now doing excellent work at Ruk and among the Mortlocks, contribute generously also for this new vessel for the Gilbert Islands? We hope for hundreds of prompt responses to this appeal. The vessel is needed, and the plan is heartily approved. Just at this time the whole Bible has been translated into the Gilbert Islands language by Rev. Hiram Bingham, and the completed volume is now being printed at the Bible House in New York. We must have the means for carrying this Bible to the 25,000 Gilbert Islanders who are waiting to receive it. Would it not be a suitable thing to call the proposed craft the *Hiram Bingham*, in honor of one who has given his life for the people of these islands, who was for a time the commander of the *Morning Star*, and who has the rare distinction of being the first person, so far as is known, to reduce to writing a language before unknown, and then to translate into that language the whole Bible?

An interesting fact is that the islanders themselves have already raised \$1,000



out of their scanty earnings for this new vessel, and some friends of Mr. Walkup have pledged \$500. How soon will the young people in the Sunday-schools and in Christian Endeavor Societies send us the \$4,000 we need?

Shall we not receive at the Missionary Rooms, within a few weeks, at least two hundred pledges, averaging twenty dollars each? Who will be the first to respond? and the second? and the third? The money, when collected, may be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

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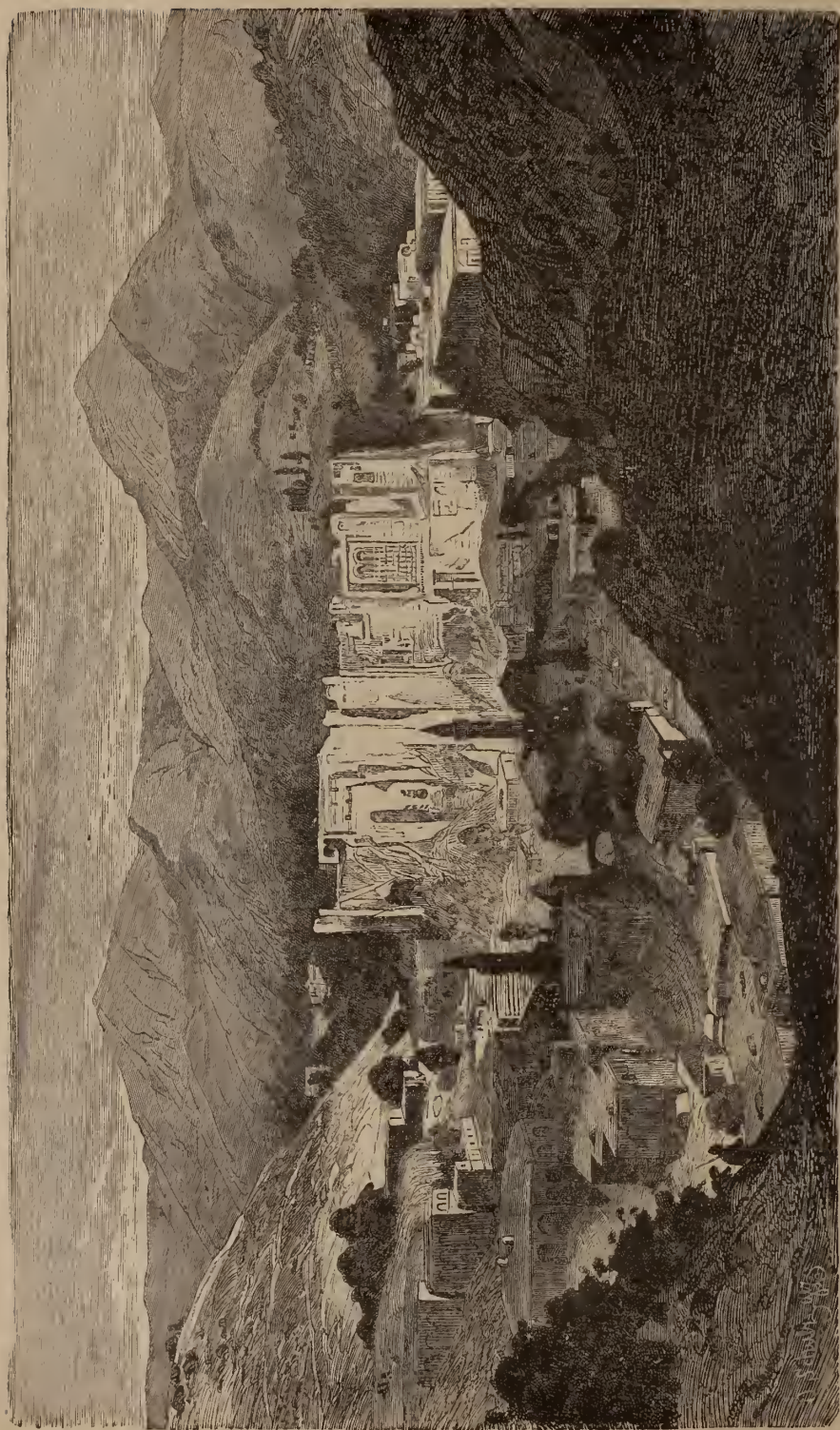
## STORY OF BITLIS STATION, KOORDISTAN.

BY REV. R. M. COLE, OF BITLIS.

OUR mission was "building better than it knew," thirty-four years ago, in sending Rev. and Mrs. G. C. Knapp from Diarbekir up to this mountain country in search of health. Physical vigor came back as if by magic. Meanwhile the heroic interest of these pioneer workers went out toward the large Armenian population in this city and vicinity, if perchance something might be done for this gross darkness also.

Bitlis city itself is a unique old town of an early generation, having a population of something over 30,000, one third of whom are Christians in *name*—mostly Armenians, the remaining two thirds being Moslem in faith, though in blood largely Koords. Its history, like its obscure location among these Taurus Mountains, is shrouded in mystery. Moslem tradition has it that it was founded in Alexander's time by one of his generals named Laiz, who from his invincible character, looking out from his strong fort in the centre of the town, was called Bed (*bad*) Laiz, and hence its present name, by some euphonic changes.

But, like many Oriental cities, it has, from time immemorial, borne a Christian name also, Paghesh, which is *prima facie* evidence that here too Armenians may have antedated the Saracens in occupying this strong pass between Assyria and Persia. Doubtless the tramp of soldiery has resounded more than once along this river, possibly led on by royalty, more especially if the Babylonish queen Semiramis took her summer outing at Van, as has been thought. There surely can be no doubt that Xenophon with his ten thousand Greeks in that famous retreat must have filed through here, turning to the left six miles north, through the Moosh Plain. During the Middle Ages and down to the time when navigation round from Trebizond by the Black Sea intercepted it, thousands of Moslem devotees from Persia thronged this passage in their yearly hegira toward Mecca. Whether Bitlis was larger then than now is doubtful, though one writer makes it to have been a walled town. But why it should have been walled, with such mountains as we have about us, does not appear. The laying out of the town has all the regulation of chance, just like haphazard Turkey. Here the buildings go creeping up some mountain stream, serpentine like, while others boldly mount steep hillsides or rocky cliffs that render them difficult of access, for there are no built roads. But with a goodly number of trees in the gardens and other places, and from the abundance of water, it presents a pictur-



A SECTION OF THE CITY OF BITLIS.



esque appearance as we look upon it from near elevations. Among the springs are rich mineral ones, largely running to waste for want of a government to encourage and people to appreciate.

But leaving the exterior and general view of this the chief city in Koordistan, let us descend into the midst thereof, "taking note of her bulwarks," as looking toward another invasion, the success of which should be the objective part of our narrative. The leaders in the campaign have been modestly waiting since our opening sentence, while we took in the general bearings of the place; but nothing daunted they are there still. For simply to see this bowery among the mountains, with its teeming multitude without the gospel, was to set on foot plans for a new missionary station. The following October (1858), by mission endorsement, Mr. and Mrs. Knapp moved their home to Bitlis, and began a residence and work which still continue. Rev. T. C. Trowbridge passed the next winter with these lonely workers, and Mrs. D. H. Nutting the winter following. In the autumn of 1860 came from America Rev. and Mrs. Lysander T. Burbank, who were associated with Mr. and Mrs. Knapp for the next ten years. In 1868 the Ely sisters joined them; October 4, 1884, Rev. R. M. Cole and family came on from Erzroom; while on October 24, 1890, came Mr. Knapp's son with his wife, Rev. and Mrs. George P. Knapp.

As might be expected in such a fanatical place, rank opposition and open persecution characterized the early years. Jealous priests set marksmen at short and long range to watch any who might wend their way toward these expounders of a new faith. To slink into the service or have dealings with the heretics in market was to bring upon them all the fulminations an infuriated clergy could muster. So fierce was opposition that the Sabbath audiences were scattered to the winds, there being no hearer at one service. At the end of two and one-half years four came, when Mr. Knapp took for his text, "Will *ye* also go away?" and as he says, "They did not go away." During those storm-tossed times a little band sometimes had their prayer-meeting in the shadow of a great rock up the mountain gorge. Not till the end of seven years was a little church of five members formed, two of whom developed into preachers, and all of whom are still living. From this on the work developed quite rapidly in the city and in some other parts of the field. Scores were gathered into the church as results of revivals connected with the Week of Prayer in 1866, 1870, and 1876. When in the first revival persons were found weeping and confessing their sins in public, it was the wonderment of observers who had never seen such a thing before, and enemies suggested there might be some power of incantation working on unsuspecting ones who came near!

Of course Christian education was a matter early to be thought of. A school for boys, with a training class for young men, whose aim should be to teach and preach, took form, and in 1881 began the high school, with the boarding department, as it now continues, having from thirty to forty boarders, and including the intermediate department; nearly 100 pupils in all. But most needy of all were the girls, and in 1861 a few were gathered for reading. In 1868 the Ely sisters came in charge, and it was made a boarding high school for girls under the name of "The Mount Holyoke of Koordistan." Including

the lower departments, they have more pupils than the boys' school. We must not dwell on the noble work these schools are doing or upon the heavenly effulgence they send throughout this field. In our eighteen out-stations, ranging from three to seventy miles from this city, are important centres where this gospel seed has taken root, and we aim to make their schools feeders to these high schools.

Thus it is we seek to give the means for Christian education to this great field, equaling in extent the three southern New England States with New Hampshire thrown in, and which has more than 300,000 for a population. Our Protestant adherents in the field are 1,285, of whom nearly 500 are in this city. The church here has 200 members, while the one outside has nearly half as many. Out of their poverty, greater in this field than in any other part of Turkey, their contributions for gospel work average more than seventy-five cents for each adherent, while it is upward of four dollars for each church member.

These are some of the results already realized in an infant station of the mission. So new is the work that only the younger portion of our people were cradled in Protestantism, their parents having come from the pale of the Old Church. And yet they had the courage and zeal, in the midst of opposition and poverty, to contribute largely toward the erection of their chapel that will seat some 600. In the same enclosure with this are the two high schools, while near by, and upon the same original property, reside two of the missionary families; the whole site formerly belonging to a despotic old chieftain who lorded it over these parts as sort of king in feudal times, even coining his own money in the cellar of our present houses. It is amazing to think that the Lord of all should have singled out these very premises to be His own stronghold for gospel work in these parts. Well did Miss Ely say, in reporting work on their school building in 1871: "On the identical spot where, not many years since, a cruel tyrant gathered forced slaves to serve his despotic will, now assemble volunteer bands to set their seal to the building of the house in which women and girls will be taught that they, as well as men, have souls; and that the Saviour died to redeem them from their bondage to sin and to set them as 'lively stones in His spiritual temple.'"

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### PRESENT NEEDS IN NORTH CHINA.

[The North China Mission has for years had a standing "Committee on New Stations," with a view to the careful selection of points that should be occupied in the development of mission work. Though many favorable locations have been found and recommended, within the past twenty years only two new stations have been actually opened. The reinforcements needed for the occupation of these proposed stations have not been secured. At the recent meeting of the mission held at Tung-cho, May 14-19, this Committee on New Stations presented a report as to the needs of the existing stations. The larger portion of this report is given here.]

At the annual meetings in 1889 and 1890 a large number of families was asked for to enter upon new districts, as well as to reinforce the older stations. To these repeated calls no response has been made, and in the meantime the



situation has materially altered, owing to changes in the composition of the mission, by which it has become evident that it is necessary to confine our calls for those objects of immediate and pressing need in the stations already existing rather than to plan for an extended advance into new regions, for which no recruits can be had.

At its recent meeting the mission voted unanimously to send an urgent request for the following additions to our working force, additions which are placed at the minimum of need, and which might easily be increased by at least fifty per cent. We want an immediate reinforcement of seven families and four single ladies, and that this is an eminently reasonable summary of our necessities will appear from a plain statement of the circumstances.

For two years and a half the important city of Pao-ting-fu, the only provincial capital which we occupy, and for twenty years a station of our mission, has been left in the sole charge of a physician and a single lady, supplemented by such occasional visits as members of other stations could make. The foundations in that place have been well laid, and despite this gross neglect to follow up opportunities everywhere opening the work has expanded in a gratifying and unprecedented manner. A native pastor had been providentially ordained just at the beginning of this period of neglect, or the evil consequences would have been much greater. But this is the strongest reason why immediate relief should have been afforded. The native pastorate is in our field a new and an untried experiment, and it is important to preserve the most cordial and intimate relations between the native pastors and the missionaries in charge of the field. A failure to do this has often brought great and far-reaching troubles in other missions. But the golden period for cultivating these relations is at the beginning, and not after the lapse of many years. The beloved physician who has had these heavy burdens thrust upon him ought to be relieved of them at once. Yet it has been difficult to find a station with a surplus force upon which to draw. We ask for a missionary family to come at once to Pao-ting-fu. Even if each of the three men hoped for to engage in that work should actually join the station during the present year they would all be fully and usefully occupied. That which is true of the general work of this station is still more obvious with regard to the work for women, which is of a most encouraging character and quite sufficient to tax the time and strength of two or three women wholly devoted to it. Yet for two years and a half this great burden has been thrown upon the shoulders of one single lady, whose study of the language is not yet so far advanced as to carry her past the last examinations! How can any woman be rationally expected to devote all her time to the acquisition of the Chinese language, and occupy *the rest* in doing the work of two other women?

In the country station of Pang-chuang, which was opened twelve years ago, where there has been a steady expansion in all departments, there have been only one missionary and a physician for almost the whole of that time. Another family should be sent immediately, and two families would not be an oversupply as related to the need. Five years ago, when there was only one missionary lady to do missionary work, her hands were more than full, with a large circle of country villages to be visited, and less than sixty women under instruction. Now

that there are three ladies their strength is taxed to the utmost to keep in sight of the work crying to be done, with 340 women under instruction and regular station classes lasting seven months of the year. Is it too much to ask that another single lady should be sent there, in view of the fact that necessary absence will soon reduce the available force of workers, while the work continues to expand in every direction? The remote station of Kalgan is in urgent need of a physician, who should be at that post in the early autumn, to supply a need of two years' standing. Another missionary family should be sent thither also, and an additional single lady to help carry burdens which are beyond the strength of one. The new college at Tung-cho is in a sense by no means new, since it already has an objective existence. But it needs a large sum of money for immediate use, and it requires an additional man, in connection with the evangelistic work of that important station, the results of which work are diffused in grateful influences all over our mission field. An additional single lady is another need at Tung-cho. Every worker there carries a double load, the educational and the evangelistic, so that while the equipment of this station may seem to be relatively better than that of other stations, it is in reality less.

For many years the mission press has been run at a disadvantage and with great loss of force. A mission printer has been called for to take up that work, and ought to be on the ground immediately. The senior missionary, now nearly forty years in the field, is no longer able to bear the burden and heat of the day, and the single other missionary stationed there should be provided with a reinforcement, in the shape of an additional family to share in the great work in and around the capital, where the church membership is the largest of any station in the mission.

At its recent meeting the mission has asked permission for the return to the United States of three of its members, including one physician, at some period during the next two years. Within that time these needs should all be met or the work already in hand must suffer.

In connection with these pressing calls for new workers it is necessary to point out a fact of which little account is sometimes taken, but which is of the greatest importance. It is the constant loss of mission force after it has actually entered the field. Difficult as it sometimes seems to get recruits, it is not less difficult to keep them. A careful examination of the list of accessions to the North China Mission during two and twenty years, and of those connected with it at that time, shows a total of thirty-four men. After a longer or shorter connection with the mission fourteen of these have ceased from service, leaving sixteen now on the field and four in the home land. This means a loss among the men of forty-one per cent., and it accounts for the strange fact that while many recruits have arrived the effective force of the mission in some lines is steadily falling behind relatively to the work to be done. . . .

In view of the facts regarding the various stations named, and in view of the heavy tax upon missionary vitality which it is seen that this work inevitably entails, we urgently request the Prudential Committee to send us at the earliest possible date a large force of workers, men and women, to be diffused throughout the mission. The work was never more hopeful than at present, and the

various reports were never so full of tokens of abundant blessing in the past and promise for the future, but we must have recruits and we must have them at once !

(Signed)

ARTHUR H. SMITH,  
CHAUNCEY GOODRICH, } Committee.  
WM. S. AMENT,

## THE PRESENT DAY ATTITUDE OF HINDUS TOWARD CHRISTIANITY.

BY REV. HENRY RICE, MADRAS.

[The following article appeared in the *Home and Foreign Mission Record* of the Church of Scotland for March. It presents in clear and forcible manner points of such vital concern to the work of all missionary boards in India that we are glad to give it here in full.]

SPEAKING generally the attitude of educated Hindu society towards Christianity in the present day may be summed up under the four following heads : —

1. *Those who advocate a renovated Hinduism.* The Hinduism of the past, with its grotesque cosmogony and mythology, its abject worship of innumerable gods and goddesses, its priestcraft and superstition, has gone, but Vedic and Monotheistic Hinduism, say many, is the true religion of the Aryans, and to this we intend to return.

Under the guidance of a well-known social reformer of Madras, a society has been formed to enjoy and maintain a brotherhood of all persons professing the Hindu religion ; to promote the study and knowledge of Vedic and Shastric literature and religion ; to inculcate and practise toleration towards all other religions ; to worship God ; to be loyal to the sovereign, and to love Bharata Varsha (India).

This movement is probably the next stage in India's religious history on the part of the orthodox Hindus, and may be regarded as the last despairing effort to save an ancient and honored institution. Its members are not necessarily opposed to Christianity. Some, no doubt, resent the intrusion of an alien religion and patriotically defend the ancestral faith, but others are quite friendly towards Christianity and admit that it has done much for the country. In many parts of South India there exists a strong feeling, however, that something ought to be done to restore the past. Letters are written to the papers, schemes are elaborated for preaching Hinduism, occasionally a lecture is delivered — but no one loves the past so well as to give himself heart and soul to its revival. Spasmodic attempts there doubtless will be here and there, but they are not likely to be either widespread or lasting. We believe there is not sufficient enthusiasm among the Hindus to maintain for any length of time such an organized revival and reconstruction of Hinduism. It may be clung to as an historic possession for some time to come, but the national faith cannot satisfy the deepest spiritual longings of the human heart, and this movement will ultimately lead on to the reception of Christianity as the fulfiller of all ancient faiths and the satisfier of all human aspirations.

2. The second class are those who are more active in their opposition, and *who have adopted the policy of the "National Reformer": "War against all religions."* On the one hand there are those who assert that Europe itself presents an arena of contending speculations, and is torn by theological and philosophical antagonisms of the keenest kind; there are, in the first place, the two great conflicting systems of Catholicism and Protestantism; there are the two poles of thought — the Ultramontane Catholic with whom unquestioning belief is the first of duties, and whose one idea is to place the moral and intellectual world in subjection to a single theological authority, and, on the other hand, there is the Physical Philosopher, who banishes theology altogether from the world of knowledge. Between these two extremes the world of thought rages and seethes, and every phase of opinion finds ardent exponents and ready believers.

Again there are those who say that the latest conclusions of metaphysical theology and philosophy in Europe bear disheartening likeness to the ultimate ideas reached by the Hindus many centuries ago. "Mansel's Bampton Lecture," says one, "seems to me to be impregnated with an odor of Oriental speculation. I could quote passages," he continues, "that might have been taken almost textually from the Vedantists — while the German school of pessimism openly acknowledges the influence of Indian thought; and many eyes are looking back beyond Christ and Muhammad to the figure of Buddha, standing alone in the remote background of religious history."

These tendencies produce in many minds an apprehension that the essential sources of religion are drying up, and that the conditions are unfavorable to its further development or even to its prolonged existence. This class seeks eagerly after what is skeptical and anti-Christian in current English magazines, and boasts that they require no other gospel than Secularism, Positivism, and Materialism. The danger is so great that some thoughtful observers believe that the battle of the future will not be so much with Hinduism or with Islam as with Western skepticism modified by Oriental metaphysics. That such a struggle will take place in the near future is not improbable, but the Hindu nature is far too deeply religious for Atheism to take root in the land. The Hindus banished Buddhism because of its atheistic character, and they will never endure a negation of God and faith. When we bear in mind the deep religiousness of the Hindu nation; their instinctive passion for transcendental ideas; their spiritual searches after the Divine Essence; and, what is of greater significance, that all modern revivals of Hinduism have tended towards Biblical Monotheism, — we may believe that the present opposition to Christianity proceeds rather from the pride of national inheritance than from any hostility to spiritual truth as such; and that India's best minds will yet surmount their superstitions and prejudices and turn adoringly to the Light of Life.

3. A third party is that represented by the *Theistic Church*. This party, though neither numerous nor united, and its members not all equally devout and reverent, yet stands on the common ground of Theism with Christians, and is one with them in condemning the social evils of the day. It contains a conservative and a progressive party: the one looking to the East and to Hindu sacred



books and types of piety; the other to the West and to the truths of Christianity, but all that is best in it has been inspired by Christianity.

Although missionaries are much indebted\*to this class as being the mediators between the religious thought of the East and the West, the interpreters to India of Western Christianity, and the interpreters to Europe of the best religious aspirations of the East, yet there is no doubt that the Brahminist movement has proved a hindrance rather than otherwise in many ways to the reception of Christianity. The paucity of converts from the educated classes of Hindu society in recent years may also be largely traced to this cause. Its utterances are half-Christian, and its promises offer rest without involving the cross which the Christian convert has to take up. Its influence, however, upon the intelligent portion of Hindu society is becoming less and less every year. Ardent young students may join the sect and boast of its excellences, but the heads of families, the leaders of society, distrust it, and those very students when they attain to years of discretion fall away in considerable numbers. The Brahmo Samaj is not a solid phalanx, guided by a well-defined purpose and marching in a compact body. It is rather a movement, a tendency of many restless minds journeying forth out of the Egypt of Hinduism to some better land, they know not whither. While the more sincere and open-hearted will be guided to the Promised Land, others will fall behind and lose their way in the wilderness of doubt and man-made philosophy.

*Lastly*, there is the class of earnest, thoughtful men whom every missionary meets, who are already confessedly *Christians at heart*. They are far more familiar with the facts of "Christianity" than they are with their own religion. They admire Christ's character and delight in His teaching. Within the visible pale both of Brahmoism and Hinduism there are those who recognize the claims of Christ and His right to their allegiance. There is many a Cornelian Hindu who would embrace Christianity at once if an open profession by baptism were not demanded with it. But so long as the open acceptance of Christ's religion means the sharp severance of family ties, social disgrace, and isolation, so long must we be thankful for this growing number of *secret disciples*. The heroic in daring is absent from the Hindu. He dares not "be a Daniel." Bring him to a crisis and his courage fails. He sees, but stands still. He knows, but will not do. He needs arousal. He stands shivering on the brink, waiting for the leadership of a more venturesome spirit. But may we not claim these timid silent ones for Christ, and wait patiently and hopefully for the day when the enormous difficulties created by caste and the power of an unenlightened female influence shall have passed away?

What is wanted is that a man shall arise among the Hindus themselves fired with the moral fervor and splendid courage of Martin Luther, who shall possess the instinct to comprehend the blind outreachings of the native mind, and the genius to give expression to its common longings. The success of such a leader will be greater than that of any Vishnavite reformer, because he will appeal to a people waiting for a change and because the tolerance of British rule will secure him unrestrained freedom of preaching. The appearance of such a personality is but a question of time, and when he appears, who will deny that his success will be greater than that of Chaitanya and might equal that of Gautama Buddha himself?

## Letters from the Missions.

### Marathi Mission.

#### WORK IN THE SCHOOLS.

THE Annual Report of this mission fills a printed pamphlet of about 100 pages, and is of unusual interest. It contains an excellent map of the district covered by the Marathi Mission, also the portrait of Dr. Bissell first presented in the *Missionary Herald*, together with a memorial sketch of this beloved missionary prepared by Dr. Fairbank. We should be glad to give from this report much more than our space will allow, but must content ourselves with presenting some incidents which show the condition of affairs within the mission. Mr. Abbott, of Bombay, speaks of the effect produced by the conversion of a Brahman youth as illustrating the fickleness of the people of the Konkan. "The proposed English school at Tale, for which the people had seemed so anxious, fell through, for the people became alarmed, and decided to have no school rather than run the risk of having any of their children become Christians. The school at Pingalsai was for a time entirely broken up, every boy being taken out of school. The people had the idea that, finding no boys in the school, it will be given up, the schoolhouse sold for a trifle, and they would be free from danger; but they did not properly count on our persistence. The teacher remained at his post, regularly rang his bell and sat at his desk. After waiting for an hour he would go into the village, or a neighboring village, and preach. This he kept up for a month without a break in the determination of the people; but finally kindness conquered, and the children came back one after another, until now the school is fuller than ever."

"WE DO NOT WANT YOUR SCHOOL."

Mr. Bruce, of Satara, reports some incidents connected with the school at Khumta, a village thirteen miles east of

Satara. This school has been open for several years, and was one of the most successful among village schools, and approved by the people. Mr. Bruce says: "The number of pupils was not large, but some of the boys had made very good progress in their studies. There was one boy who seemed specially promising, and he expressed a desire to come to our Station school at Satara, and continue his studies here. He came to me in September, and after examination I told him that if his father was willing I would receive him at the beginning of the school year in November. When the time came the boy did not appear, and I learned that his father, after having once given his consent, was influenced by the other people, who were greatly excited over the matter, and he would not allow his son to come. The boy pressed his case, but was unable to gain permission. Seeing his importunity, the people became very much alarmed, fearing that all their boys were in danger of becoming Christians. They therefore decided to withdraw all their children from the school, which consequently came to a sudden close. The people sent me the following letter, which will explain itself: 'To the kind Padre Saheb, resident at Satara, all the Mahars of Khumta send very great salam. You have had a school here up to this time, and we are thankful to you for it. But from this time we think we do not want your school. The reason is this, that you teach your religion and our boys are becoming Christians. Therefore we cannot send them to your school any more. Besides, the times are bitter, and we have difficulty in obtaining the wherewith to eat and drink, and we must put our boys to work. If it is your desire to continue the school, then with hands clasped we entreat you to tell your teacher not to teach the things of religion. Signed by all the Mahars of Khumta, this 28th day of November, 1891.'

"As we have no desire to keep up a

school on the above conditions, the school at Khumta has not been reëstablished.

"The boy referred to above remained at his home for some weeks, pleading with his father to allow him to come to school. Through fear of his neighbors his father would not consent. When he found that further waiting would not avail anything, he watched his opportunity and ran away, going to the Christians at Rahimatpur, some ten miles distant. From there he came to Satara in the night, and, declaring his purpose to become a Christian, he claimed our protection. The same day two of his friends came for him. I allowed them every opportunity to talk with the boy, and to persuade him to return home with them if they could, but I told them that I could not allow them to use any violence upon him. He firmly declared that he would be a Christian and that he would not go with them. The next day (Christmas day) twelve men came for the boy. I seated them upon the floor in my study and then brought the boy before them. They used every form of argument and threat, but the boy, whose name is Bhau, remained steadfast to the end. All the men came to our Christmas gathering and stayed through it all. After this meeting one of the men told Bhau that the earring he was wearing was not his but his father's. Bhau immediately took off the earring and gave it up. His own father then told him that the clothes he wore were not his, and he stripped himself of turban and tunic and threw them at his father's feet. This made the father ashamed of himself, and he insisted that Bhau should take back his clothes.

"Four days later, at 9.30 o'clock in the morning, two men suddenly appeared at the door of the schoolroom, which is situated in our compound. One of them entered, and seizing Bhau by the arm dragged him outside, and the two men tried to get him outside the compound before help could arrive. The alarm was quickly given, the teachers and older boys ran to the rescue, and providentially I was myself near at hand, so that they were

foiled in their attempt. One of these men was the brother of Bhau, and he clasped his arms around Bhau's body and declared that he would never let go his hold. Reasoning was of no avail, persuasion was useless, and so the police were called in to remove the intruder. Statements had to be written out which caused delay, but after the necessary formalities had been attended to, the chief officer of the police ordered the brother to release the boy. He refused to do so, and then the policemen themselves quickly loosed his hold and let go the boy, who ran like a deer to the shelter of the bungalow, after having been for three hours in the tight grasp of his brother. Bhau has had several later interviews with his friends, and various threats have been uttered, but after a month all is quiet, and the boy is steadily pursuing his studies in the school, in the expectation of being baptized before very long."

#### A CHRISTIAN LEPER.

"In our previous reports I have several times mentioned Raghoba the leper, who lives in a village near Medha. It is eleven years since he and two other persons from his village were received into the church, and owing to death and removals he is the only Christian remaining there. He has become very much weakened by his terrible disease, and is able to walk only a few rods at a time. He lives alone in a little hut not more than six feet square, situated some distance from his neighbors. His poor body is in a fearfully diseased and loathsome condition, but he is one of the brightest Christians that I ever met. His face fairly shines with the love of Christ. He possesses a remarkably contented spirit, and I will venture to say that, notwithstanding his physical condition, he is the happiest man in all the Vena Valley. Raghoba cannot read, he never learned letters, and yet I have often wondered at his apprehension of spiritual truth. His communion is with the spiritual world, Christ is his teacher, and the Holy Spirit is his enlightener; hence he has proved a



more apt pupil than many of his more favored brethren who are able to read the precious Word. With such an indwelling of the Spirit it is impossible that he should remain without witnessing for that Saviour who is so precious to him. I have many times seen him surrounded with a little company of his people, and heard him set forth the simple truths of the gospel, and plead with them in a way that surprised me. He has some picture-books representing scenes in the life of Christ, which he uses as texts, as he tries to impress their truths upon his hearers. His whole life is a witness for Christ, and I have no doubt that its influence will some time be powerfully felt among his neighbors, perhaps after he himself has passed away. A few weeks ago I went to Raghoba's village unexpectedly to him, and visited him in his solitude. His countenance told of some unusual suffering, but he met me in his usually cheerful manner. In answer to my inquiries he related to me an experience which reminds one of Old Testament scenes in the times of Abraham and Jacob. He told me that he was taken violently ill one night, and though he shouted to his neighbors he could not rouse them from their sleep. He then got up and attempted to go to their houses, but in the darkness he took the wrong road and went some distance into a field. Dizziness came upon him and he fell down there. When somewhat recovered he found his way back to his hut, but fell down, unconscious, outside the door. Here he lay until morning, when his friends came and found him. But while he lay there he had a 'dream' which gave him great comfort. He saw two angels coming to him with smiling countenances and garments of dazzling whiteness. They spoke to him and said, 'Raghoba, do not fear, and do not be troubled because the Missionary Saheb and brethren of the church are so far away and cannot come to you now. *We* are here, and *we* will take care of you, and after you are through with this life you will have an everlasting life of happiness in heaven!'

"One of the greatest causes of anxiety with these poor and isolated Christians is the thought that when they die there may be no one present of their own religion to bury them, and I have no doubt that Raghoba had partaken somewhat of this fear. But now his fears were all gone. He was no longer troubled because all his Christian friends were so far away, and he is cheerfully waiting for his Saviour to take him home. I have often looked with admiration upon the heavenly spirit of Raghoba, notwithstanding the repulsiveness of the body in which it is enclosed, but now I felt like reverencing one whom, in his distress, the angels were commissioned to care for and serve. For, whether we regard this as 'simply a dream' or a 'real experience,' it must have been sent by a loving Father to comfort his stricken child in his lonely situation."

#### SIGNS OF PROGRESS.

In answer to the question "Is there any progress among the non-Christian community?" Mr. Bruce refers to many hopeful signs which the missionary sees which it is impossible to present in statistical tables, and he refers to a fact stated by a native pastor as follows:—

"In one of our church prayer-meetings recently, Rev. Mr. Kassimbhai spoke upon this subject, and in illustration of the indirect influences of our work he presented three pictures, somewhat as follows: (1) In the village of K. many years ago the people were very bitter in their hatred of the missionaries, and when Rev. Mr. Wood went there, on one of his tours, there was a serious riot, in which the missionary was stoned. (2) At a later period, when I began visiting that village there was no sign of public disturbance, but the people appeared very *sullen*, and it was impossible to gather an audience to listen to our preaching. (3) On a recent tour we visited that same village, but were surprised and pleased with the reception which was given us. After pitching our tent we went into the principal street to preach to the people, who gathered around us in large numbers.



The patil and other chief men were present, and all listened eagerly to the truth. We remained for a long time, but the people showed no signs of weariness. It seemed a great contrast with our reception here a few years ago. This is but a sample of what we see all about us. We cannot point to a single convert from the village of K., but the results of our efforts are seen in the changed attitude of the people toward us and toward the message which we bring to them. Whole communities are feeling the influences of the gospel, and we believe that the time is not far distant when whole communities will forsake their idol-gods and turn to the living God through our Lord Jesus Christ."

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#### Ceylon Mission.

##### RELIGIOUS INTEREST IN JAFFNA COLLEGE.

FROM a letter of Mr. W. W. Wallace, a valued instructor in Jaffna College, written in February last, we give the following cheering extract:—

"We have rejoiced in spiritual blessings during the past year. Several of our boys seem as genuinely converted and as truly filled with the Holy Spirit as any boys I ever met. They are very faithful, and God has blessed our labors together. In November a work of grace began very quietly and naturally. We continued in prayer and exhortation and many were led to a serious consideration of Jesus Christ as their personal Saviour from sin. Many were anxious to speak in our meetings—not in their usual way of advising others, but in the first person, briefly and pointedly. How we thank God for his refreshing grace and long for continued blessing!

"In a recent debate on a question connected with the government I was surprised and pained at the caviling and carping of some of the speakers; pleased, however, to find that some were very manful and generous in spirit. 'The English have made us all that we are. They have raised us to a higher plane of living, and brought us civilization and

Christianity.' We cannot but show our gratitude," etc.

"I have of late accompanied some of the boys in their village Sunday-school work. At one school the work was quite run down. Only three or four boys were at times in attendance. Two weeks ago there were thirty-two boys there and last week thirty-five. I asked them to promise daily prayer. They answered that they were Sivite boys and could not say Christian prayers. Coming from children, that shows something of the opposition here met and how strong is still the hold of heathenism on the country people. We cannot expect much, however, from such teachers. In conversing with the man, I found that his view of Christ was that he was a *Mahatma*!"

At the time of writing the foregoing letter the College was about to send up sixteen students for their first university examination, and there was some anxiety as to the results. Writing home May 1, Mr. Wallace reports unusual success on the part of these students at their examination. He says:—

"The final results of our first university examinations are now published and show that our College takes the lead of all institutions in Ceylon, having passed fourteen out of sixteen candidates, and four of them in the first class. Eleven of these remain with us for the F. A. course and our class is augmented by two boys from the Jaffna Central College (Wesleyan). We have now over eighty boys on our roll, and enter upon a very hopeful year of work. The past year witnessed spiritual blessings also, and so thoroughly an evangelizing institution has our College always been that it has won the reputation among heathen circles of being 'a regular proselyting institution.' We hope to maintain it such, and that the present year may be very fruitful in genuine conversions."

##### GIRLS' BOARDING SCHOOL AT OODOOVILLE. — A HAPPY FAMILY.

Rev. W. W. Howland gives the following interesting account of the school at Oodooville:—

"At the commencement of the new term fifty candidates for admission were examined and twenty-six admitted, making the number 113, all of them boarding in the institution. This is a larger number than we like to have, but the anxiety of the parents as well as of the girls makes it hard to refuse to receive them even when the candidates fail to pass perfectly the examination or are unable to pay the full rate for board and tuition. It is remarkable that parents whom we have considered rigid heathen have brought their daughters to be admitted, ready to pay full tuition at the highest rates. We hear that the Wesleyans also had a rush of candidates for admission to their boarding school recently. A class of eleven pupils graduated in January, all of them church members. Some of them go to heathen homes where they are exposed to great trials and temptation. I went with my daughter yesterday to visit one of these. We remained some time talking to the friends and neighbors who crowded around, having a portion of Scripture read to them. Her brother is urging a heathen marriage.

"The necessity which parents in this heathen country feel of having their daughters married exposes many to trials and temptations. Even the promise of a heathen not to hinder his wife from walking as a Christian is not always kept. Yet with this risk we consider the giving a Christian education to the daughters even of the heathen is one of the most important and encouraging branches of our work. Twelve of the pupils of the boarding school were received to the church during the year, and there were quite a number of candidates who are anxious to be received and are deferred not so much on account of any special unfitness, but for a longer trial. There was some special religious interest near the close of the year and a number of the pupils then decided to serve Christ."

Mr. Howland sends an account of a household now united in Christ, the story having been written out at his request by a native assistant:—

"Mallamuttu is the wife of Maruthacutty, a Tamil compositor in the Manipay Press. She became thoughtful of her soul's salvation by attending meetings held by the catechist in the Bible-woman's house, which was in her neighborhood. Her husband was somewhat a skeptic, and did not allow her to attend meetings where she could learn more of Jesus the Saviour. The Bible-woman visited and taught her and prayed with her. In time the catechist influenced her husband to send their daughter to a boarding school, where she became interested and was baptized. This was a happy disappointment to the father, with whom the catechist, by this time, became a favorite, and who, by his request, attended Sunday services and prayer-meetings in the village preaching bungalow. But he would not allow his wife or the daughter to attend. His wife and daughter were praying for his conversion, and the catechist made it a point of special prayerful effort, and it was blessed. In a meeting during the Week of Prayer, Maruthacutty stood up with shaking and trembling, confessed his sinfulness, and accepted Christ as his Saviour. This was a day of great joy to his family. He was received to the church and he is a consistent Christian. His new name is Joshua. Now Mallamuttu had courage to speak to her neighbors about Christ, had family prayer regularly, and attended the Sunday services and prayer-meetings in the village chapel. On the day she was examined by the church committee for admission to the church she answered the questions like those who are able to read, and said that a light and joy have come into her heart which she is unable to describe. She was baptized with the same name, Mallamutta (good pearl), and made a communicant. Her oldest daughter was made a communicant also, and her two other daughters were baptized."

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*North China Mission.*

A GREAT FAIR.

UNDER date of May 16, Mr. F. M. Chapin, of Lin Ching, writes:—

“Again we have to record the attendance of multitudes who have come to see us during the great fair. The main difference between this year and last seems to be that the crowds have been greater, and our force being larger we have been able to preach more continuously. More books and tracts have been sold than during all the rest of the year. The number of people who have come to see and to hear, estimated by the Chinese at 40,000, and probably not less than 20,000, is more than twice as great as those who listen at the outside chapel throughout the year. The number of patients at the hospital is considerably larger than last year at this time. Add to this the fact that several inquirers have come forward, and you will see what a busy season it is with us.

“We have been very fortunate this year in obtaining help from Pang-chuang, two of their helpers having given us assistance during the entire time. One of the Canadian missionaries has also been here and assisted not a little, and a Bible-woman in the employ of that mission has talked day after day to the women.

“One peculiar feature which occasions surprise among even old residents of China is the large number of women who have come, listened, bought tracts, and assented to the words spoken to them. The common idea with regard to a Chinese woman is that of a being who has no control over her own time or possessions, who dares not call her soul her own, and who never goes far from home because of her little feet. So when one sees hundreds of women buying books with their own money, and learns that many of them have walked thirty and even fifty miles in order to attend this fair, it is quite a surprise. But one soon observes that though there are hundreds and thousands of women who have come hither to worship, only a very small percentage of them are under forty, and most of them are fifty, sixty, and some even seventy years old. The young women do not come out; they are left at

home to care for the children, while the old mother-in-law enjoys the freedom to which years and gray hairs entitle her.

“Another feature of the fair has been the orderliness of the crowds. They have been shown around the compound, and with all their curiosity there have been few instances of unseemly behavior, and among the 20,000 who have come here only a single case of drunkenness. This peaceableness on the part of the Chinese, their readiness to enter our courts, and the good attention given show how little effect the rumors of the past year and the anti-foreign feeling in other places have had in the region around us.

“Yet it has not been entirely peaceful. At a village twenty miles away the Roman Catholics are having no end of trouble. The people there rose up in arms against the native Christians, killed a few, refused all offers of peace from the official, and created such a disturbance that the Catholics dare not till their fields, and there is every prospect of a local rebellion. Meantime a body of 500 soldiers have assembled to protect the Christians and to defend the workmen who are engaged in tearing down a temple which the people had built on land owned by the Catholics. Opening our courts in the way we do, and avoiding those things which try the patience of the Chinese, avoiding the taking sides in lawsuits, cannot fail to have its effect upon the people. At the same time we have reason to believe that the people about us are less inclined to make trouble than they are in many places.

“We rejoice greatly over the arrival of Dr. Wagner. He came in the very nick of time.”

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### *Japan Mission.*

#### EVANGELISTIC WORK NEAR KYOTO.

UNDER date of June 22, Dr. Davis writes from Kyōto:—

‘Professor Ladd’s lectures here will do good, especially to those theological students who were doubting whether God had made any real revelation or not, and to agnostics in the higher classes of the



college department. We graduate twenty-three from the theological department, thirty-eight from the collegiate department, twelve from the girls' school, and ten from the training school for nurses, this week.

"A church of forty-eight members, thirty-nine coming by letter and nine on profession of their faith, was organized in Fushimi, eight miles south of Kyōto, last Sabbath. These Christians are gathered from ten different places in the southern part of the province, a district ten miles long and seven miles wide. They are the firstfruits of the work which has been done in this district by the students from our theological classes during the last few years, and especially during the last two years.

"Some of those who gave their money to prevent this work from being given up a year and a half ago will be glad to know of this result. We hope that this church will prosper and increase, so that ere many years it will be divided into many churches in this region. This was the second council I have attended in the last few months, where no pastors were sent; it is not for *lay* but for *clerical* representation that we must strive in Japan.

"A recent tour of eight days with Mr. Yebina, president of the Japanese Home Missionary Society, impressed me very deeply with the importance of such touring work, and leads me to feel more than ever that some one must be stationed in Kyōto who can give all his time to such work. We spent three nights at the old castle town of Fukui, having communion with the little band of Christians there and holding some very interesting preaching services. One man came in twenty-three miles to attend the meetings. He borrowed a copy of Dr. Martin's Evidences of Christianity, in Chinese, some years ago, became convinced that there is a God, and came into Fukui to hear more of the truth. He became a Christian, and as he was a manufacturer of saké (rice-whiskey) he destroyed all his utensils for this manufacture, sold the débris, etc., and bought a little land which he now

tills. There is no other Christian nearer than Fukui, and he was very hungry to hear and ask questions.

"We spent a day and night at Nagoya, speaking to a large gathering of young men in the afternoon, and to a company of Christians in our preaching-place in the evening. Miss Gardner has been doing good work there among the women, and Mr. White has also made several visits from Tsu. We also spent one night each at Nagahama, Hikone, Hachiman, and Otsu, on Lake Biwa, finding much to encourage in all these places. We had an interesting experience in Hikone. We had traveled thirteen hours from Fukui that day, and reached Hikone late and tired, and we found the church packed full. The Buddhist priests and their students had taken possession, and had come to break up our meeting if possible. The pastor and Mr. Yebina spoke first, and they were almost drowned out by the cries and yells of the crowd.

"When I went upon the platform I was greeted with cries of 'Ketouin!' the term of reproach for foreigner. I waited till they had quieted a little, made a polite bow, and began by saying that I always enjoyed talking to young men, and that I hoped I could do them some good. Every young man wants to succeed in life, and I would tell them some of the elements of success: take a great aim in harmony with heaven, with man, and with one's own conscience; have a great zeal to accomplish that aim; take great models to help us; all nations have such models; Japan has them, all religions have them; Confucianism has Confucius; Buddhism has Shaka; Christianity has Christ. For instance, if a Confucianist goes to a Christian church, he will take Confucius as his model how he should behave and how he should listen; if a Buddhist goes to such a meeting, he will take Shaka as his model, and if a Christian goes to a Buddhist service, he will take Christ as his model, etc. When I began to apply the truth in this way the priests, who had been standing in the crowd in the rear of the church leading the disturbers, one

after another hung down their heads and walked quietly out. They were followed by their students, who were seated, some of them, in the front seats, where they had joined in the chorus of yells. They too walked out by twos and threes very quietly, so that by the time I had reached the point indicated above, about fifty had left. Half a dozen priests and twice as many students remained with a large audience which still filled the church, and it seemed as if I could hear a pin drop, so quietly did they listen then for forty minutes, while I *switched* on to my subject and gave them an earnest talk on the necessity and the way of getting a new heart.

"After speaking eight nights in succession, up till midnight or after, and waking early in the morning, I came home to take up the waiting school work, and my brain feels half-paralyzed yet. But the work is a joyous one, even if one gets very weary in it."

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### Eastern Turkey Mission.

#### WORK AMONG WOMEN.

It will be remembered that on account of the special needs of Van station Miss Bush, of Harpoot, has been laboring for more than a year among the homes of Van. She reports that at least one hundred houses in the city and at the "Gardens" have been visited — a large number of them many times. She writes: —

"I have every reason to long to be constantly at work. Many doors are open and I have had only one rebuff. One day a woman in the street most cordially invited me to visit her. I went, but her husband, who opened the door, told me that she had gone to church. I went another day, and had just entered the court when he appeared at the door of a room calling out like a crazy man, 'What have you come here for? Go away! Go away, I say!' Of course I politely departed. My going about with Nazloo from house to house has attracted much attention, and especially during Lent. The arachnort, vartabeds, and priests have scolded and

warned their people against us, in some cases refusing the communion to those who should continue to take lessons of Nazloo. This cost her four scholars. She has suffered far more than I, as only boys or very rude young men dare to call after or laugh at me in the street. Once only did a boy throw a stone which hit me.

"But Nazloo, my assistant, has been abused right and left, until well frightened. She is startled every now and then by rumors that she is to be beaten — indeed she heard that several women had vowed by the mass that they would beat her and me. Stones have been thrown at her. I am sure that her scholars love her very much, and those who have been obliged to drop their lessons mourn greatly. One day she had been reviled and blamed at a house where she had been, when a little boy who stood at the gate said as she left, 'Read the fifth chapter of Matthew and be comforted.' Women have tried to entice her into houses as if to take lessons, but only for the purpose of abusing her. One day while I was walking in the street the sexton of the church asked of the man with me, 'Is that the teacher who preaches from house to house?' Another day a group of men by the same church were overheard saying, as they looked after me, 'That is the *Arakyaloohi* (female apostle), is it?'

"A strong effort has just been made in our church to have it take a firmer stand on the matter of marriages, baptisms, funerals, and the communion, that a Protestant should feel it his duty to have these services in his own church and have his family a unit in the matter. Five new members were received into the church Sabbath before last, when we had a most solemn and beautiful communion service. One of these new members is a teacher in the boys' school, two others are brides, former pupils of Misses Johnson and Kimball, one a teacher in the girls' school, and another a pupil there — all most promising. Our hearts were very glad. Dr. Raynolds received them with tender and fitting words, and he and Mr. Greene

each had a share in the communion service. Eighty women and children were present — a large number. Of course many were Gregorians, and we were delighted to see that they were deeply impressed by the service and enjoyed it. Many came up to shake hands with and congratulate the new members afterward. Miss Ladd asked me to take the whole company in one great Sabbath-school class. How I enjoyed explaining our lesson, the 53d of Isaiah, to those bright, attentive listeners."

#### MOOSH.

Mr. Cole, writing May 17 from Bitlis, says of Moosh: —

"Notwithstanding the terrible poverty there has never seemed to me such 'a set time to favor' that city of some 1,500 inhabitants. To begin with, that notorious Moussa Bey is an exile down in Arabia, and so we have no rehearsals of murders, outrages in families, plunder, etc., poured into our ears as at other times. Never during these seven years since we came into the field has there been such freedom for poor peasants that way. All this goes to show how easy it would be for the Turk to govern even his outlaws if he would only make such leading ones an example, as in this case. But we are very sorry to say that the Gregorians, or,

more properly, their schools in Moosh, have become so involved in a sort of pseudo-political organization that they are all much under the cloud before the government. Some twenty scholars and teachers have been sent off into exile, while four are sentenced for life in such miserable prisons as only such a land can produce. This is all the more unfortunate because that miserable Moussa often boasted that only he could keep down the large Armenian element, and now this secret organization seems in some sort a tacit admittal of as much, — at least so the Turks may choose to interpret it, — and hence there is a flying report abroad that the Bey is to come back again!

"But to Moosh city. I have said it was the 'set time' for this place. Hitherto those Gregorian schools absorbed everything, as they made no demands on the scholars, even supplying the ink and paper. But now that the parents see into what their children have been led as members of such schools, they look toward us, saying they have confidence in us, not only for education, but for morality and true manhood. Hence, if we only had the proper buildings and other arrangements, we might look for a large accession both for a boys' and girls' school. We trust the Lord will open the way for this."

## Notes from the Wide Field.

#### AFRICA.

LAKE NYASA. — We have chronicled recently the entrance of the Moravians upon missionary work at the northern end of Lake Nyasa. The Berlin Society has also founded a mission in the same district, headed by Mr. Merensky, who was formerly leader of the mission of the Berlin Society in the Transvaal. His efforts will be directed chiefly to the Konde tribes, the station being some thirty miles from the lake and about 1,000 feet above it. In some African notes by Mr. Carlyle, in *The Church Missionary Intelligencer*, it is said that Mr. Merensky writes of this region on the north of Lake Nyasa as "almost an idyllic country. Extensive banana groves, well-kept roads, ample, comfortable cottages, large cow-stalls, all so clean and neat that in Europe they would be called pretty." Mr. Carlyle sums up the work now undertaken on Lake Nyasa as follows: There are five missions actively at work, with more than thirty stations; there are on the lake four vessels belonging to the Universities' Mission, and two steamers and a sailing vessel belonging to the African Lakes Company. Steam-launches are in preparation for the Scotch missions at Bandawe and Blantyre.



On the Upper Shiré there are two British gunboats, while on the Zambesi there are several British, Dutch, and Portuguese vessels. It is also reported that the British government has ordered the construction of two gunboats to be placed on Lake Nyasa as speedily as possible. Thus it seems that this interior African lake has been in some good sense taken possession of by missionaries and others from foreign lands.

SOUTH AFRICA.—From reports published in *The Mission Field* it appears that within the Cape Colony the Reformed Dutch Church has about 300,000 adherents, all but 80,000 of whom are Europeans. The English Church has nearly 140,000 adherents, one half of them being Europeans. The Wesleyan Methodists have over 100,000; the Independents, 66,000; the Presbyterians, 32,000, and the Roman Catholics, 17,000. The population of Cape Colony, including the Griqualands and the Transkei, according to the census of 1891, was 1,527,000, of whom a little over one fifth were Europeans. From these statistics it would seem that this section of Africa may properly be called a Christian colony.

A CHRISTIAN KING IN WEST AFRICA.—King Eyo Honesty VII of Creek town, Old Calabar, has recently died, and an account given of him in the *Missionary Record* of the United Presbyterian Church of Scotland shows that he was a fine specimen of African Christian manhood. From the account given in the *Record* we glean these facts: His name, when a young man, was Ensa, but he was known among the European traders as Henshaw Tom Foster, and received his first instruction in gospel truth in 1847, but was not publicly received to the church till 1858. His uncle was King Eyo II. Ensa was bitterly opposed in his faith by his wife and her family, and inasmuch as he stood in good relations with the missionaries and with the traders he was for a long time distrusted by his people. On one occasion, when he had offended his people in some way, they required him to make oath by what was called *mbiam* that he had not done what was charged, or else pay a fine of £300. He offered to take the oath on the Bible, but as *mbiam* was a distinctly heathenish ceremony he refused to take it and paid the fine. Some time after this, the succession having failed, it was proposed to choose Ensa as king, but three influential men prevented his election "lest he sell the kingdom to God's white men." The man who was chosen to the place proved incapable, and his principal supporters died, and Ensa was asked to become king. He made two conditions prior to his acceptance: "first, that the king govern, and the people submit to be governed, by the will of God, so far as that will is made known in the Bible, and that there be no religious intolerance; second, that he be not king of a party, but that all connected with Capetown submit to him individually." These conditions were accepted and Ensa was crowned king by the name of Eyo Honesty VII. At the coronation, after a prayer, the king addressed his subjects, inviting them to join with him in doing good, and then addressing the mission he expressed the hope "that God's blessing would continue on its labors, and urging that each member of it cease not day or night to win sinners from sin to Christ." His reign was peaceful and wise. He administered justice impartially; but aroused the antipathy of the heathen chiefs by his firm adherence to Christian customs. He favored the establishment of the British Protectorate, and sought to do much more than he was able to accomplish in the reformation of his people. He had a small library of English books "though very much a man of one book, and that book the Bible." He was a finely built man, over six feet in height, but he was modest and retiring, yet ready to do whatever he could for his people. He was for a time superintendent of the Sunday-school, which office he diligently discharged. If the minister was absent and need arose, he conducted divine service very acceptably. He died on the twenty-fourth of March last. At his funeral there was a vast assembly of mourners, and the writer in the *Record* speaks of it as a most remarkable fact that when the

funeral was over "the town lay as quiet as if no such event had occurred. How great a change from the too well remembered days when hundreds of slaves would have been murdered to keep him company in the other world." The story of this good African king is a wonderful encouragement to those who are seeking to develop Christian manhood in Africa.

#### THE SANGHIR ISLANDS.

THE recent awful destruction of life and property by a volcanic eruption at the Sanghir Islands, a group north of Celebes and south of the Philippines, and having a population of from 50,000 to 80,000 souls, makes the following statement in the July number of the Paris *Journal des Missions* a timely one, though written before the disaster occurred. The Sanghir Isles, although never officially annexed to the Netherlands, are under the Dutch Protectorate and the supervision of the governor-general of Batavia or of Java. The gospel was first preached there by Dutch pastors from Celebes about 1677. Christian baptism saved many from becoming the prey of Mohammedan propagandists. But to this day there are people among them who, thinking that they cannot have too much religion, are baptized and attend Christian worship on Sunday, join with the Mohammedans on Thursday, and between times adore their demons or ancient pagan gods! In 1857 four missionaries were sent to these islands. One of them, named Steller, has remained there thirty-four years, and, thanks to abundant plantations, has managed to bring up his family on a salary of \$48 a year! He has printed, in great part at his own expense, a Sacred History and the Heidelberg Catechism in the Sanghir language, and his daughter is now at Utrecht, occupied with a translation of the New Testament and the preparation of a Sanghir grammar and dictionary. Mr. Steller has baptized about 4,000 natives and has a church of 400 communicants. There were 20,000 nominal Christians at the time of the late disaster. According to the telegraphic reports of the eruption which occurred early in June, great masses of flame and stones poured forth from the volcano Gunona, falling all over the island, destroying houses and the lives of thousands of people.

#### MAURITIUS.

THIS island, under the government of Great Britain, is in the Indian Ocean, 500 miles east of Madagascar. Though it has an area of only 705 English square miles, it has a population of 378,000. It has been said that in no part of the world is there a population of this size composed of such a variety of races. The majority come from India, but English and French and African, Malagasy, Chinese, and other nationalities are well represented. The island has been in the possession, successively, of the Portuguese, Dutch, French, and the English, the full sovereignty of the British crown having been acknowledged by the Treaty of Paris in 1814. An interesting article in *The Church Missionary Intelligencer* for July gives a full report of the missionary work upon the island. Its growth has been gradual but real. This missionary work was commenced by the London Society in 1814, but it is now conducted by the Church Missionary Society and the Society for the Propagation of the Gospel. Their chief efforts are among the Hindus. The native church council embraces 2,500 adherents, 654 of whom are communicants. Much trouble has arisen on account of the action of the Roman Catholic church in securing government aid for education. The attention of the world has been called to this island because of the recent terrible cyclone which wrought fearful destruction. The island has always been subject to hurricanes, but this one was of an unprecedented character. It lasted but about an hour and a half, but in that short space of time nearly one third of the houses in Port Louis were destroyed, some streets containing the finest houses having been literally swept away. The loss of life and property has been enormous and recovery from the disaster must necessarily be slow.



## CHINA.

A HOSTILE OFFICIAL. — One of the incendiary bulletins circulated throughout the province of Honan which served to incite the people to commit outrages upon foreigners and especially upon missionaries was a book entitled "Deathblow to Corrupt Doctrines." At the demand of the foreign ambassadors at Peking, the Viceroy Li Hung Chang and the Tsung-li Yamen, or the official Board of Government, issued an edict against the book calling for its suppression and the destruction of the blocks on which it was printed. A response made to this edict by the Lieutenant-Governor of Honan has just come to light. It is addressed to the Viceroy and is a most remarkable document. The Lieutenant-Governor declares that the book which is condemned in the decree is "in its leading principles in accordance with the sacred exhortation of Yung Cheng to expel monstrous teaching. Its object is to make right learning respected. Every sentence is correct. I bought a copy of the book and read it, and saw statements accordant with the sacred exhortations. I knelt to it in reverence; then I rose, sat down and read it carefully. I found its title and contents admirable. The Tsung-li Yamen cannot have carefully perused this work. I cannot understand why on receipt of a single dispatch — a single note — from the barbarian ministers requesting its destruction it hastily did all they wanted to, and wrote requesting your excellency to give circular orders to your subordinates to search for and destroy this work." This dispatch continues at great length in the same strain, defending the book most vigorously and commending it as giving deathblows to corrupt doctrines; calling on the Viceroy "to write a dispatch to each of the barbarian ministers requesting them to have all Christian books and the blocks for printing them burned," etc! The boldness of this official in addressing the Viceroy is something astonishing, while his spirit and character are shown by his commendation of those infamous publications which have emanated from Honan. That he could send such a dispatch shows that there is little hope of speedy suppression of the hostile spirit in the province of which he is the Lieutenant-Governor.

## INDIA.

REACHING MOHAMMEDANS. — Toward the close of last year some account was given in the *Missionary Herald* of a remarkable work done by Mr. Lefroy, of the Society for the Propagation of the Gospel mission in Calcutta, among the Moslems; large assemblies having been addressed by Mr. Lefroy during a series of amicable discussions which have been arranged for by the Mohammedans themselves. A member of the English Baptist mission at Delhi reports a similar experience in that city. This missionary, Mr. Dann, having on one occasion fallen into conversation with a half-dozen Mohammedans in the bazaar, he was asked to come again, and on the next day he found about sixty men assembled, and among them a learned Maulvi who had been engaged in the discussions with Mr. Lefroy at Calcutta. After a friendly discussion arrangements were made to meet in a larger place, and the Native Christian Training Institution was chosen, the special point to be discussed being our Lord's divinity. Mr. Dann spoke for an hour and a half, and the Maulvi followed with an address of equal length. The discussion of the topic was then deferred until the Ramadan feast was over, when it will be resumed. As to the results Mr. Dann says it is sufficient to say that 1,000 Mohammedans listened in respectful silence for an hour and a half to an exposition of fundamental and saving truths.

CONVERSION OF A BRAHMAN. — Mr. Andrew, a missionary of the Scotch Free Church, at Chingleput, reports the conversion at that place of a Brahman youth of about twenty years of age, belonging to a rich family. The event has caused the greatest excitement throughout the whole community. The father and relatives came to plead with the son to return to his home. He absolutely refused, declaring that he

was determined to be a follower of the Lord Jesus Christ to the end of his life. Mr. Andrew speaks of him as a remarkable young man, specially so in prayer, having undaunted courage and great force of character. On Sunday, May 15, a crowd began to gather around the mission house, and the father of the young man and a number of Hindus came with a request to see the youth. The father was admitted, but the entrance of the others was forbidden. The crowd to the number of a hundred broke in, refusing to leave, and the father and a Brahman friend commenced to drag the young man out of the house against his will. Violent treatment was also given the missionary, but later, when the police arrived, the rioters took to their heels. The respectable Hindus of Chingleput are said to be much ashamed over the persecution. Though deploring the conversion of the Brahman youth, they denounce the attack made upon the missionary and the convert. This incident well illustrates the attitude of the people in many parts of India. A later report affirms that the young man returned to his father's home under the promise that he should be allowed to hold fast to his Christian faith, but that subsequently he yielded to the tremendous pressure brought to bear upon him not to break caste. Whether this report is true or not, no doubt he has been subjected to trials of which those in Christian lands can have little conception.

## TIBET.

THE correspondent of *The English Independent*, in Northern India, reports an interview with Dr. Thorold, who accompanied Captain Bower in his recent famous expedition across Tibet to Western China. Dr. Thorold made a special study of the religious life of the Tibetans, and he declares that they hold a form of Buddhism which has all moral life sifted out of it. He speaks of the people not so much as *immoral* as *unmoral*, apparently having no conception of virtue. Another obstacle to the conversion of these people is the fact that the lamas, or Buddhist priests, hold the only positions of influence, and they will resist to the utmost the coming of any who will destroy the faith of the people in their power.

## FIJI.

It seems that there are over 10,000 coolies from India now working in the Fiji Islands. Strange to say the immoralities of these coolies have seriously affected the Fijians, and the Wesleyan Missionary Society has sought for and at last found a catechist in India to go to Fiji as missionary to his countrymen.

## Notes for the Month.

## SPECIAL TOPICS FOR PRAYER.

For the health of missionaries: that they may be strengthened for the special labors which press upon them; that those who for Christ's sake are constrained to live in surroundings unfavorable to physical vigor may be delivered from the power of disease; that those whose labors are increased by the failing health of associates may not be overborne; and that those who are now kept from their fields of labor by reason of impaired health may be restored to the work they love.

## DEPARTURES.

July 16. From New York, Rev. John E. Chandler and Miss Eva Swift, returning to the Madura Mission, and Miss Mary L. Noyes, daughter of Rev. Joseph T. Noyes, to join the same mission.

July 23. From New York, Mrs. Henry S. Barnum, returning to the Western Turkey Mission; also, Miss Grace N. Kimball, M.D., returning to, and Miss Katherine B. Fraser to join, the Eastern Turkey Mission.

July 30. From Boston, Rev. C. F. Gates and wife, returning to the Eastern Turkey Mission; Mrs. Catherine Parsons and Miss Laura Farnham, returning to the Western Turkey Mission, and Miss Susan D. Riggs to join the same mission; also, Mrs. Emily R. Montgomery, returning to the Central Turkey Mission.

August 7. From Vancouver, Rev. E. R. Atwater and wife, to join the Shansi Mission; also, Miss Mary E. Andrews, to rejoin the North China Mission.

August 10. From New York, Miss Isabella F. Dodd, returning to the Western Turkey Mission.

#### ARRIVALS IN THE UNITED STATES.

July 8. At San Francisco, Henry T. Whitney, M.D., and wife, of the Foochow Mission.

July 22. At New York, Miss Marion E. Sheldon, of the Western Turkey Mission.

July 30. At Boston, Dr. and Mrs. Charles F. Clowe, of the West Central African Mission.

#### ARRIVAL AT STATION.

July 10. At Kobe, Japan, Miss Abbie M. Colby.

#### MARRIAGES.

June —. At Okayama, Japan, Rev. Schuyler S. White to Miss Ida A. McLennan.

July 12. At Kobe, Japan, Rev. Claude M. Severance to Miss Almona Gill.

#### DEATH.

July 23. At Oberlin, Ohio, Mrs. Laurana W. (Fairbank) Mellen, widow of the Rev. William Mellen, formerly of the Zulu Mission. Mrs. Mellen was born at Oakham, Mass., July 12, 1829, and sailed with her husband for the Zulu Mission in 1851, returning to the United States in 1874. During the latter portion of their united lives Mr. and Mrs. Mellen resided at Oberlin, caring as best they might for missionary children. Mrs. Mellen was a woman of great excellence of character, wise and devout, and her praises will be spoken by all who knew her.

### For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Call for another missionary vessel. (Page 356.)
2. The present attitude of the Hindus. (Page 363.)
3. Religious interest in Jaffna College. (Page 369.)
4. A happy family in Ceylon. (Page 370.)
5. The work of the schools in Southern India. (Page 366.)
6. A Christian leper. (Page 367.)
7. A great fair in China. (Page 370.)
8. Evangelistic work in Japan. (Page 371.)

### Donations Received in July.

#### MAINE.

Aroostook county.	
Island Falls, Cong. ch. and so.	6 00
Patten, Cong. ch. and so.	12 84—18 84
Cumberland county.	
Lewiston, Pine-st. Cong. ch.	23 00
Portland, A friend,	25 00—48 00
Hancock county.	
Deer Isle, 1st Cong. ch.	7 00
Ellsworth, Friends,	12 00—19 00
Lincoln and Sagadahoc counties.	
Woolwich, —,	1 00
Somerset county.	
Norridgewock, A friend,	
Union Conf. of churches.	10 00
Bridgton, 1st Cong. ch.	12 50
Washington county.	
Machias, Centre-st. Cong. ch.	10 00
York county.	
York, 1st Cong. ch.	12 10

#### NEW HAMPSHIRE.

Grafton county.	
Orford, Cong. ch. and so.	27 00

Orfordville, Cong. ch. and so.	7 00—34 00
Hillsboro county.	
Hollis, Cong. ch. and so.	25 00
Merrimac county.	
Concord, Rev. N. F. Carter,	10 00
Hooksett, Union Cong. ch.	15 25
Salisbury, Cong. ch. and so.	2 65—27 90
Rockingham county.	
Exeter, 1st Cong. ch., 83; Na-	
thaniel Gordon, for Tung-cho	
Theol. Sem., 62.50,	145 50
Kingston, Cong. ch. and so.	14 87
Raymond, Cong. ch. and so.	13 00—173 37
Strafford county Aux.	
Somersworth, 1st Cong. ch.	20 00
	280 27

#### VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	71 25
Bennington county.	
Rupert, Cong. ch. and so.	24 75
Caledonia county.	
St. Johnsbury, North Cong. ch.	15 95

Chittenden county.	
Burlington, College-st. Cong. ch.	57 54
Orange county.	
Chelsea, Cong. ch. and so.	18 03
Randolph, 1st Cong. ch.	16 84—34 87
Orleans county.	
Newport, 1st Cong. ch.	15 80
North Craftsbury, Cong. ch. and so.	5 00—20 80
Rutland county.	
Castleton, Y. P. S. C. E., for preacher in Madura Mission, Washington county.	10 50
Montpelier, Bethany Cong. ch., 21.45; George W. Scott, to const. Rev. GEORGE W. GALLAGHER, H. M., 50,	71 45
	307 11
<i>Legacies.</i> —Barre, Josiah Wood, by H. O. Worthen, Adm'r, balance, Westminster, Jacob Chapin, by R. S. Safford, Adm'r,	334 54
	800 10—1,134 64
	1,441 75

## MASSACHUSETTS.

Berkshire county.	
Dalton, 1st Cong. ch.	164 70
Hinsdale, Cong. ch. and so., 72.85; Cong. Sab. sch., for Turkish Brigade, 3; do., for Chinese Brigade, 1.50,	77 35
West Stockbridge, Village Cong. ch.	26 42—268 47
Bristol county.	
Raynham, 1st Cong. ch.	21 69
Taunton, Winslow Cong. ch.	102 15
Westport, Pacific Union Cong. ch.	13 00—136 84
Essex county.	
Andover, A friend,	30 00
Essex county, North.	
Groveland, Cong. ch. and so.	16 00
Haverhill, Centre Cong. ch., 95; Algernon P. Nichols, for the Theol. Sem. of the Mission to Mexico, 1,000,	1,095 00—1,111 00
Essex county, South.	
Beverly, Dane-st. Cong. ch., m. c.	8 64
Gloucester, Trinity Cong. ch.	50 00—38 64
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch.	1 34
Barnardston, Cong. ch. and so.	8 86
Greenfield, 2d Cong. ch.	65 02—75 22
Hampden county.	
Huntington, 2d Cong. ch.	13 86
Monson, Cong. ch. and so.	29 37
Palmer, 2d Cong. ch.	20 00
Springfield, Olivet Cong. ch., for Harpoot, 30; South Cong. ch., 125; White-st. Cong. ch., 5,	160 00
West Springfield, Park-st. Cong. ch.	5 00—228 23
Hampshire county.	
Amherst, College ch. (of wh. 36.10, m. c.), 141.16; 1st Cong. ch., 125; North Cong. ch., to const. EDWIN H. DICKINSON, H. M., 100; 2d Cong. ch., 7.05,	373 21
Goshen, Cong. ch. and so.	16 45
Hatfield, Cong. ch. and so.	86 40
Northampton, Percie Drabble, for Chinese Brigade,	25—476 31
Middlesex county.	
Billerica, Cong. ch. and so.	25 58
Cambridgeport, Pilgrim Cong. ch.	45 07
Melrose Highlands, Cong. ch. and so.	16 50
Newton, Eliot S. S., for Chinese Brigade, 29.25; do., for Turkish Brigade, 37.75,	67 00
Newton Centre, 1st Cong. ch., 135.15; Extra-cent-a-day Band of do., for preacher in Madura Mission, 40,	175 15
Saxonville, Cong. ch. and so.	15 60
Wakefield, Cong. ch. and so.	83 50—428 40
Middlesex Union.	
Harvard, Rev. C. C. Torrey,	10 00
Lunenburg, Cong. ch. and so.	14 35—24 35
Norfolk County.	
Braintree, 1st Cong. ch.	10 00
Foxboro, Cong. ch. and so.	21 75

Medfield, 2d Cong. ch.	26 88
Medway, Village Cong. ch.	55 00
South Braintree, Cong. ch. and so.	20 00
South Walpole, "Missionary,"	2 00
South Weymouth, Mr. and Mrs. A. O. Crawford,	15 00
Wellesley Hills, Cong. ch. and so.	58 98
—, B. C.	100 00—309 61
Old Colony Auxiliary.	
East Wareham, Two friends,	5 00
Fairhaven, 1st Cong. ch., with other dona., to const. Rev. H. B. GREENE, H. M.	40 00
Lakeville, Precinct Cong. ch.	100 00
Mattapoisett, Mrs. P. G. Hubbard,	5 00—150 00
Plymouth county.	
Brockton, Porter Evang. Cong. ch., to const. JAMES W. WHEELER, H. M.	151 51
Kingston, Mayflower Cong. ch.	25 00—176 51
Suffolk county.	
Boston, Old South ch., 525; 2d ch. (Dorchester), 349.72; Union ch., 256.90; South Evang. ch. (West Roxbury), 20.20; Berkeley Temple, 10; H. N. P., Trustee, 50,	1,211 82
Worcester county, North.	
Hubbardston, Cong. ch. and so.	13 14
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, C. L. Swan,	100 00
Leicester, 1st Cong. ch.	46 16
Oxford, Cong. ch. and so., to const. Miss G. M. WHEELER, H. M.	100 00
Webster, 1st Cong. ch.	50 00—296 16
Worcester co. South Conf. of ch's.	
Amos Armsby, Tr.	
Grafton, A friend,	10 00
Millbury, 1st Cong. ch.	78 41—88 41
	5,083 11

Less am't ack'd in January *Herald* from East ch., Ware, but intended for the \$100,000 fund,

25 00  
5,058 11

<i>Legacies.</i> —Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee, 75; Elizabeth Carter, by Bailly L. Page, Adm'r, bal., 132.38,	207 38
Cambridge, A. E. Hildreth, by E. A. and S. B. Hildreth, Ex's, add'l,	250 00
Cambridgeport, Mrs. Caroline A. Wood, by W. A. Bullard, Trustee, bal.	2,500 00
Fitchburg, Catherine Fuller, by Thomas R. B. Dole, Adm'r,	181 66
Georgetown, Luther P. Palmer, by Henry Hilliard, Ex'r, avails of Real Estate, less expenses,	748 96
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, add'l,	75 00
West Springfield, Marcia M. Hoisington, by L. E. Hitchcock, Ex'r, 1,000 00	
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r,	37,758 50—42,721 50
	47,779 61

## RHODE ISLAND.

Barrington Centre, Cong. ch. and so.	100 00
Providence, Pilgrim Cong. ch., 20; Rev. N. W. Williams, 25,	45 00—145 00

## CONNECTICUT.

Fairfield county.	
Southport, Cong. ch. and so., to const. CYRUS SHERWOOD BRADLEY, SAMUEL BRADBURY, EMMA F. EATON, H. M.	327 00
Hartford county.	
W. W. Jacobs, Tr.	
Buckingham, Cong. ch. and so.	2 00
Collinsville, Cong. ch. and so.	25 00
Farmington, 1st Cong. ch.	200 00
Hartford, Asylum Hill Cong. ch., Three friends,	12 00
Kensington, Miss F. A. Robbins,	10 00
Marlborough, Cong. ch. and so.	4 75
Simsbury, 1st ch. of Christ,	64 64
Wethersfield, 1st Cong. ch.	46 61—365 00



Litchfield co. G. M. Woodruff, Tr.	
New Hartford, 1st Cong. ch.	24 50
North Canaan, Pilgrim Cong. ch.	15 51
Salisbury, Cong. ch. and so., to const. JOHN L. MERWIN, H. M., 131.12; "The Home Class," 2,	133 12
Terryville, Cong. ch., A. S. Gaylord, for support of native preacher, Madura,	40 00
Thomaston, Cong. ch. and so.	8 61—221 74
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, A friend,	5 00
Higganum, Cong. Sab. sch., for native preacher, Madura, 40; S. W. Noyes, 5,	45 00
Middletown, 1st Cong. ch.	206 93
Millington, Cong. ch. and so.	2 00
Old Saybrook, Cong. ch. and so.	39 16—298 03
New Haven county.	
Branford, Cong. ch. and so.	47 03
Meriden, Centre Cong. ch.	50 00
New Haven, Dwight-pl. Cong. ch., 103.17; E. Woolsey, 45,	148 17
North Guilford, Cong. ch. and so.	15 00
North Haven, Elihu Dickerman,	2 00
Waterbury, 2d Cong. ch.	48 83—311 03
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Franklin, Cong. ch.	10 00
Griswold, 1st Cong. ch.	52 25
New London, 1st ch. of Christ, m. c.	11 16
Norwich, A friend,	5 00
—, A lady,	30 00—108 41
Tolland co. E. C. Chapman, Tr.	
Vernon Centre, "S."	2 00
Windham county.	
Plainfield, 1st Cong. ch.	32 31
Thompson, Cong. ch. and so.	42 38
Voluntown and Sterling, Cong. ch. and so.	11 00
Wauregan, Cong. ch. and so.	18 00
Woodstock, Cong. ch. and so.	36 26—139 95
—, —, A friend,	300 00
—, —, A friend,	50 00
	2,123 22

Less am't ack'd in March <i>Herald</i> from A. W. Belden, Newington, but intended for the \$100,000 fund,	5 00
Less am't ack'd in May <i>Herald</i> from J. N. Stickney, Rockville (in Union ch. collection), but intended for the \$100,000 fund,	500 00—505 00
	1,618 22
<i>Legacies.</i> —Fairfield, Miss Abby B. Nichols, by E. Burr, Jr., Adm'r,	100 00
Litchfield, Phebe M. Farnam, to const. AMOS C. BENTON, H. M., by Geo. M. Woodruff,	100 00
Manchester, Nancy S. Barnes, by John B. Spencer, Ex'r,	500 00—700 00
	2,318 22

## NEW YORK.

Albany, A friend,	50 00
Angola, Miss A. H. Ames,	5 00
Bridgewater, Cong. ch.	19 00
Brockport, Rev. J. Wadhams,	5 00
Brooklyn, Clinton-ave. Cong. ch., 1,085.20; South Cong. ch., 60; Ch. of the Pilgrims, 50; Cent. Cong. Sab. sch., for two Bible readers, Madura, 36,	1,231 20
Busti, Eli Curtiss,	5 00
Canandaigua, 1st Cong. ch.	43 74
Dunnsville, Willard G. Davis,	100 00
Holley, Rev. J. W. Fenner,	3 00
Lowville, Lydia C. Hough, to const. Rev. J. WESTBY EARNshaw, H. M.	50 00
Mt. Sinai, Cong. ch., with other dona., to const. Rev. E. A. HAZELTINE, H. M.	24 09
Mt Morris, Rev. Geo. W. Wood, D.D.	25 00
New York, H. E. Parkhurst, to aid Theol. student in Kyōto, 125; O. W. Coe, 50,	175 00
South Salem, Elizabeth Beers,	1 00
Warsaw, Cong. ch.	10 00
—, A friend,	10 00—1,757 03

<i>Legacies.</i> —Canandaigua, Miss Alice Jewett, to const. Chas. H. JEWETT, H. M., by J. H. Jewett, Ex'r,	100 00
	1,857 03

## NEW JERSEY.

Bound Brook, Cong. ch., W. W. Smalley, for support of native preacher, Madura,	50 00
Warsaw, Cong. ch.	10 23
Woodbridge, 1st Cong. ch.	36 73—96 96

## PENNSYLVANIA.

Philadelphia, "Lancaster," 60; Central Cong. ch., 10; Horace F. Carlton, 10,	80 00
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## MARYLAND.

—, A friend,	500 00
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## DISTRICT OF COLUMBIA.

Washington, Rev. W. G. Marts,	2 00
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## GEORGIA.

Woodville, Pilgrim Cong. ch.	2 50
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## FLORIDA.

Inter Lachen, 1st Cong. ch.	4 10
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## TENNESSEE.

Knoxville, A friend, Pilgrim Cong. ch.	25 00
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## TEXAS.

Paris, Maine-st. Cong. ch.	50 00
San Antonio, —,	5 00
Waco, S. B. Hoisington,	10 00—65 00

## MISSOURI.

Amity, Cong. ch.	5 00
Kansas City, Clyde Cong. ch.	25 00—30 00

## OHIO.

Cleveland, Pilgrim Cong. ch., 78.63;	
Bethlehem Cong. ch., 50,	128 63
Columbus, South Cong. ch., for Japan,	7 32
Greenwich, 1st Cong. ch.	3 50
Litchfield, Cong. ch.	3 58
Oberlin, 1st Cong. ch., 67.82; A friend, for training theol. students, Mexico, 100,	167 82
Rugles, Cong. ch.	54 05
Toledo, 1st Cong. ch., toward sup. of Mrs. M. M. Webster and Rev. J. L. Barton,	250 00—614 90
<i>Legacies.</i> —Oberlin, Rev. C.V. Spear, by George N. Spear, Ex'r,	2,500 00
	3,114 90

## ILLINOIS.

Aurora, Mrs. J. L. Greenfield,	5 00
Chicago, Kenwood Evang. ch., 464.80; Friends, 500; U. P. Cong. ch., m. c., 6.17,	970 97
Earlville, J. A. D.	25 00
Elgin, Rev. Geo. R. Milton,	1 00
Evanston, Cong. ch.	50 00
Granville, Cong. ch.	41 62
Jacksonville, Cong. ch.	41 00
La Grange, Cong. ch.	58 00
Lee Centre, Cong. ch.	7 00
Morris, Cong. ch.	21 25
Ottawa, J. W. Huett,	1 50
Payson, Cong. ch.	30 00
Plainfield, Cong. ch.	13 00
Rockford, 2d Cong. ch.	52 75
Rollo, Cong. ch.	8 00
Wenona, Rev. L. Taylor,	2 00
—, Central Conf. of Free Evang. churches,	10 30—1,338 39
<i>Legacies.</i> —Galva, J. F. Hyde, by M. M. Ford, Trustee,	535 67
	1,874 06

## MICHIGAN.

Allegan, 1st Cong. ch.	74 00
Alpena, ———	5 00
Ann Arbor, A friend in 1st Cong. ch., with other dona., to const. Rev. W. E. CALDWELL and Rev. A. J. Co- VELL, H. M.	50 00
Breckenridge, Cong. ch., add'l,	2 38
Chase, Maggie Furniss,	3 00
Detroit, 1st Cong. ch.	345 24
Eaton Rapids, 1st Cong. ch.	10 00
Flint, 1st Cong. ch.	17 95
Grand Blanc, 1st Cong. ch.	16 00
Lansing, C. B. Stebbins,	1 00
Olivet, Cong. ch.	32 14
Stockbridge, Mrs. R. W. Reynolds, West Bay City, John Bourn, for W. C. Africa, and to const. MARTIN M. ANDREWS, H. M.	100 00
Ypsilanti, 1st Cong. ch.	22 65
———, A friend,	50 00—732 36

## WISCONSIN.

Beloit, 1st Cong. ch.	90 36
Lake Geneva, Cong. ch.	30 36
Milwaukee, Grand-ave. Cong. ch., 52;	
Pilgrim Cong. ch., add'l, 20,	72 00
Mukwonago, Cong. ch.	10 00
Whitewater, 1st Cong. ch.	20 00—213 36

## IOWA.

Denmark, Cong. ch.	25 00
Ft. Dodge, Cong. ch.	9 35
Grinnell, College students, toward sal- ary of Rev. G. D. Marsh, 22.50;	
“An aged one,” 10,	32 50
Jefferson, D. B. Eells,	15 00
Milford, Cong. ch.	4 53
Monticello, Henry D. Smith, with other dona., to const. Rev. PALMER LITTS, H. M.	30 00
Rockford, 1st Cong. ch.	35 24
Spencer, Cong. ch.	12 45
Vancleve, Logan Cong. cn.	13 85—177 92

## MINNESOTA.

Medford, Cong. ch.	20 00
Minneapolis, “Thank-offering from H.”	25 00
Northfield, MIRON WINSLOW SKINNER, to const. himself, H. M.	100 00—145 00

## KANSAS.

Boston Mills, J. Hubbard,	4 00
Douglass, Cong. ch.	2 00
Kansas City, 1st Cong. ch.	24 00
Topeka, Central Cong. ch.	17 24—47 24

## NEBRASKA.

Hemingford, Cong. ch., m. c.	1 76
Lincoln, 1st Cong. ch.	46 33—48 09

## CALIFORNIA.

Clarksville, A friend,	20 00
Fort Jones, A friend,	10 00
Grass Valley, Cong. ch., 51.14; Ed- ward Coleman, 100,	151 14
San Bernardino, Cong. ch.	7 80
San Mateo, Cong. ch.	10 00
Stockton, Rev. John C. Holbrook, D.D.	17 50—216 44

## COLORADO.

Denver, 2d Cong. ch.	5 00
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## WASHINGTON.

Shokomish, Cong. ch.	12 00
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## SOUTH DAKOTA.

Aurora, Cong. ch.	2 75
Vermillion, Cong. ch.	16 80—19 55

## MONTANA.

Livingston, E. H. Talcott,	10 00
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## IDAHO.

Cœur d'Alene, Harold Winter Val- entine, for Chinese Brigade, 25c.;	
do., for Turkish Brigade, 25c.	50

## INDIAN TERRITORY.

Vinita, Cong. ch.	5 00
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

Bulgaria, Samokov, Rev. Wm. P. Clarke,	5 00
England, London, E. B. T., of which 50 for Japan,	100 00—105 00

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	9,714 24
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From WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	4,000 00
For Miss Searle's refit,	100 00
For Miss L. A. Day,	75 00—4,175 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Calais, Y. P. S. C. E. of 1st Cong. ch., for pupil in Micronesia,	12 00
NEW HAMPSHIRE. — Raymond, Cong. Sab. sch., 1; Temple, Cong. Sab. sch., 5.25,	6 25
MASSACHUSETTS. — Ashfield, Y. P. S. C. E., 4; Bernardston, Y. P. S. C. E., 2.25; Bos- ton, Y. P. S. C. E. of 1st ch. (Charlestown), 5.50; Easton, Y. P. S. C. E. (of which 6.25 for Japan), 22.75; Hopkinton, Y. P. S. C. E., 22.93; Malden, Y. P. S. C. E., 22.02; Spring- field, Y. P. S. C. E. of memorial ch., for Volunteer Fund, 20; Sutton, Y. P. S. C. E., 18.22; West Newton, Cong. Sab. sch., 25; West Peabody, Children's Mission Circle, 2.25; Worcester, Y. P. S. C. E. of Sum- mer-st. Cong. ch., 24.34,	183 82
CONNECTICUT. — New Britain, “Standard Bearers,” South Cong. ch., 20; North Wood- stock, Cong. Sab. sch., 2.75; Saugatuck, Cong. Sab. sch., 2.51,	25 26
NEW YORK. — Cambria Centre, Cong. Sab. sch., 10; Ithaca, 1st Cong. Sab. sch., toward sup. of student at Harpoot, 31.75; Rich- mond Hill, Y. P. S. C. E., 10; Walton Mountain, Y. P. S. C. E., 4,	55 75
MARYLAND. — Baltimore, Canton Cong. Sab. sch.	2 00
MISSOURI. — Kansas City, Clyde Cong. Sab. sch.	15 00
ILLINOIS. — Des Moines, Pilgrim Cong. Sab. sch., 2.42; Highland, Y. P. S. C. E., 5; Morgan Park, Y. P. S. C. E., 2.87,	10 29
MICHIGAN. — Essexville, Cong. Sab. sch.	1 22
WISCONSIN. — Hayward, Y. P. S. C. E., 2.16; Milwaukee, Y. P. S. C. E. of Pilgrim Cong. ch., 3.25,	5 41
MINNESOTA. — Excelsior, Cong. Sab. sch.	1 50
KANSAS. — Cornet, Children's offering, Cong. Sab. sch.	2 61
NEBRASKA. — Ulysses, Junior Y. P. S. C. E.	1 24
	322 35

## CHILDREN'S “MORNING STAR” MISSION.

MASSACHUSETTS. — Northampton, Primary class, Edwards Cong. Sab. sch.	5 00
CONNECTICUT. — Brooklyn, Miss Adams' Sab. sch. class, 3.50; Plainfield, Cong. Sab. sch., 10.83,	14 33
NEW YORK. — Flushing, Cong. Sab. sch.	50 00
OHIO. — Berea, Cong. Sab. sch., 5; Ruggles, Cong. ch., 3.10,	8 10
ILLINOIS. — Roseville, Cong. Sab. sch.	5 16
	82 59

## FOR SUPPORT OF YOUNG MISSIONARIES.

NEW HAMPSHIRE. — Lee, Volunteers Cong. ch.	6 25	WISCONSIN. — Plymouth, Y. P. S. C. E.	5 70
CONNECTICUT. — Watertown, Y. P. S. C. E. of Cong. ch.	25 00	NEBRASKA. — Ashland, Y. P. S. C. E., 6.25;	
ILLINOIS. — Chicago, Y. P. S. C. E. of South Cong. ch., 23.86; Ivanhoe, Y. P. S. C. E. of Cong. ch., 5,	28 86	Pierce, Cong. Sab. sch., 6.25,	12 50
		COLORADO. — Pueblo, Y. P. S. C. E. in Pilgrim Cong. ch.	12 50
			90 81

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Bedford, Presb. ch., for Tung-cho college, 3; Wakefield, Cong. Sab. sch., for work of Miss E. M. Blakely, Marash, 4.50,	7 50	Miss'y Soc. of 1st Cong. ch., for Aintab college, care Dr. Fuller,	8 00
VERMONT. — Wallingford, Cong. Sab. sch., for work of Rev. C. M. Severance, Tottori,	19 50	CANADA. — Montreal, Chinese Sab. sch. of Emanuel Cong. ch., for Mr. Hager's work, Hong Kong, 32.12; St. Thomas, Alma College, Miss'y Soc., for support of two native girls in Miss Bissell's school, 24; Toronto, James Fraser, for erection of lecture and recitation rooms of hospital and training sch. for nurses, Kyōto, care Miss H. E. Fraser, 500,	556 12
MASSACHUSETTS. — Amesbury, Union ch., for academy, care of Rev. T. D. Christie, 10; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 10; Cambridgeport, Junior Y. P. S. C. E. of Pilgrim ch., for use of Rev. J. K. Browne, Harpoot, 1c; East Weymouth, Y. P. S. C. E. of Cong. ch., for use of Rev. Edward P. Holton, 25; Fairhaven, 1st Cong. ch., for support of girl in girls' school, Marash, care of Miss Shattuck, 10; Maynard, Y. P. S. C. E., for use of Miss Corinna Shattuck, 25; do., Miss L. Maynard, for do., 10; Rutland, Y. P. S. C. E., for kindergarten work of Miss Lizzie Webb, 25; Somerville, Sab. sch. of Prospect Hill ch., for Rev. W. A. Farnsworth, 22; South Hadley, students of Mt. Holyoke College, for Albanian work under Rev. Gerasim Kyrias, 12.50; Worcester, Mrs. Ellen B. McClenning, to support a scholar in theological school, Pasumalai, 25,	184 50	CHINA. — Tung-cho, Miss'y Soc. of Y. M. C. A., for support of young man in school at Adams, South Africa,	35 52
RHODE ISLAND. — Providence, Pilgrim Cong. ch., for work in Ogaki,	10 00	<b>MISSION WORK FOR WOMEN.</b>	
CONNECTICUT. — Hartford, Asylum Hill Cong. Sab. sch., for Deccan Industrial school,	45 34	From WOMAN'S BOARD OF MISSIONS.	
NEW YORK. — Angelo, Cong. ch., 20.51; Cong. Sab. sch., 4.04; Miss May Gazlay, 12; all for salary of Zaropopol Sarkisean; West Winfield, Cong. Sab. sch., for work of Mrs. J. L. Barton, 30,	66 55	Miss Ellen Carruth, Boston, <i>Treasurer</i> .	
NEW JERSEY. — Newark, A friend in Fensmith Memorial Presb. ch., for work of Rev. J. E. Tracy, 20; do., Little children, for use of Miss E. M. Pierce, Aintab, 2.10,	22 10	For kindergarten, Smyrna,	3,000 00
PENNSYLVANIA. — Johnstown, E. Taminosian, for teacher and preacher at Antioch,	40 00	For house for ladies at Wai, Marathi Mission,	3,000 00
KENTUCKY. — Berea, Cong. Sab. sch., for work of Rev. Cyrus A. Clark,	21 75	For school building at Madura,	3,000 00
OHIO. — Lyme, Young People's Mission Circle of Cong. ch., for Niigata schools,	5 00	For sanitarium, Zulu Mission,	2,000 00
ILLINOIS. — Chicago, C. H. Morse, of Kenwood Evang. ch., 100; Sab. sch. of do., 50; Y. P. S. C. E. of Lake View Cong. ch., 25; all for Boys' school, Mardin, care of Rev. C. F. Gates,	175 00	For school building at Marsovan, Turkey,	880 00
WISCONSIN. — Milwaukee, Grand-ave. Cong. ch., for Rev. L. S. Gates,	8 00	For trav. expenses of Miss A. F. Webb,	148 78
IOWA. — Franklin, Cong. Sab. sch., for furnishing a room in school at Hermosillo,	17 00	For household articles for Miss Mary M. Root,	30 00
WASHINGTON. — Tacoma, Young People's		For grant for Miss Mary Shedd,	250 00
		For kindergarten, Adabazar, care Miss Laura Farnham,	75 00
		For use of Miss M. S. Morrill, Pao-ting-fu,	11 50-12,395 28
		From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
		Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	
		For Kōbe College building,	500 00
		For scholarship in Miss Millard's sch., Bombay,	30 00
		For Bible-woman, in charge of Miss Eva M. Swift,	30 00—560 00
			14,177 16
		Donations received in July,	42,355 64
		Legacies received in July,	47,691 81
			90,047 45
		<b>Total from September 1, 1891, to July 30, 1892: Donations, \$438,459.99; Legacies, \$232,021.12 = \$670,481.11.</b>	

## DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, EASTERN TURKEY.

MASSACHUSETTS. — Marlboro, Union Cong. Sab. sch., 10; Cambridge, North-ave. Cong. Sab. sch., 25; Mansfield, Orth. Cong. Sab. sch., 25,	60 00
RHODE ISLAND. — Providence, Union Cong. Sab. sch.	25 00
NEW YORK. — Brooklyn, Mrs. John B. Smith,	5 00
OHIO. — Painesville, S. Bigler,	6 00

Previously acknowledged,

96 00  
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July 14, 1892.

JOSHUA W. DAVIS, *Treasurer*,  
Sears Building, Boston.

# FOR YOUNG PEOPLE.

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## ANOTHER BASKET OF CHIPS FROM JAPAN.

PICKED UP BY THE SAME MISSIONARY.

A FRIEND has wittily said of my former "Basket of Missionary Chips": "If I could pick up chips like those, I'd stay out by the woodpile all the time." So I am encouraged to try another basketful, if one can be said to gather chips on a trip of 500 miles. And to start with, I confess to have stolen some of these chips from the woodpiles of my friends who did n't seem to want them.

On my journey to Osaka, to attend the annual meeting of the Kumi-ai churches in connection with the American Board, I went through the earthquake region where last October over 8,000 people perished in a few minutes, and where whole villages and towns were thrown down. It is over six months since the terrible disaster, yet every day and night lesser shocks occur, so that only recently has it been possible to sleep there all night without being awakened by the restless earth. I planned to stop there a night in order to get one little shock as a memento of this woful region, and I was indeed well favored. About three in the morning I was awakened by the deep rumbling of the coming earthquake, and before my eyes were fairly opened the hotel was going like a ship in a storm, the walls cracking with an ominous sound. Just as I began to wonder if this wasn't rather more of a souvenir than I really desired for my happiness, the awkward motion ceased. Its business ability can be somewhat estimated from the fact that it extended over a hundred miles and shook up a dozen large cities.

At the meeting of the churches in connection with the American Board the largest church in Osaka was well filled with the delegates and evangelists, who gathered to represent the 10,000 Christians who are already members of our Kumi-ai churches. The faith of the pastors and evangelists in the progress of Christianity was conspicuously seen in this, that although the year has been rather disastrous in several of our educational institutions, and although, as one of the speakers vividly said, "two thirds of our churches are in a perilous condition," yet it was planned to stretch up north to the Hokkaidō (Yezo), down south to the Loochoo Islands, and east to the Sandwich Islands. In all these directions there are very providential leadings.

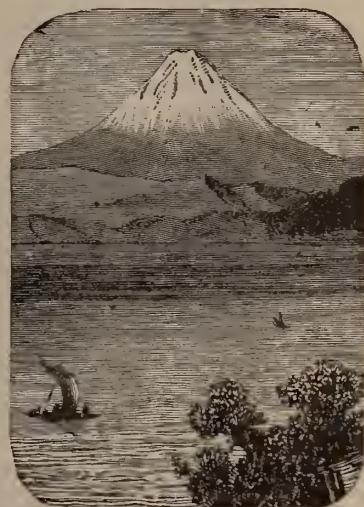
The story of the work in the Sandwich Islands is peculiarly interesting. A Japanese who had recently come from the Sandwich Islands was introduced to the meeting at Osaka and said: "There are 20,000 Japanese there on sugar plantations; there are over a hundred Christians in my church. I have come here for two or three pastors and evangelists to go over there with me and help in this unusual field. The laborers there are largely ignorant, and being away



from their native land and from the restraints of our national customs, are drifting into gambling and drinking and all sorts of low living. *Now* is the time to do something grand for our brothers. We can save them if we go *now*. Hundreds of them will become good Christians, and when their three years' contract is up they will return here and will be the means of opening scores of villages to Christian teaching. We shall help all Japan if we help those 20,000 brothers over there."

This is good doctrine, and there is no doubt that before you read this some steamer will be on her way to Hawaii with the first band of Japanese missionaries who have ever gone to work in a foreign land.

This Christian worker from Hawaii delighted his audience with many a stirring story, one of which I will try to narrate: "Not long ago a foreigner was making his first visit to Japan. After spending several days in seeing the sights of Yokohama and Tōkyō, one of his friends inquired, 'Have you seen *it*?' 'What?' he replied. 'Oh, *it*. When you see it, you will know it; nobody will have to tell you.' So every time the newly arrived foreigner went out he kept his eyes open for *it*, but saw nothing so superlatively above all other things. One day, however, as the clouds and mist that sometimes hang on the Japanese horizon for weeks were breaking away, he saw before him high up in the heavens the snow-capped peak of peerless Fujiyama flashing the light from its glory-sheeted sides and looking like some mighty fairy castle floating on a broad bank of clouds. 'Oh, I've seen *it*! I've seen *it* now!' he exclaimed when he met his friend.



FUJI: "THE MATCHLESS MOUNTAIN."

"Now every country has an *it* that it's worth while to seek, and when I went to the United States I began to look sharp for *it*, for I wanted to see whether America's *it* was as good as our *it*. Well, I saw their grand houses and stores from five to twenty stories high, and the vast wealth of their cities, but I did n't think that could be *it*. I visited their wonderful factories filled with yet more wonderful machinery that seemed to work as if it had brains, yet after all this inventive power did n't seem quite worthy to be called *it*. Then I crossed their high Rocky Mountains and saw the grandeur of American scenery, but I did n't see *it* anywhere. Gradually I got into the homes of the people and began to see the moral power that controls so much of the life of the nation. I witnessed their worship of the invisible God and learned the story of Christ. 'Ah! now I have seen *it*!' I said. 'It is Christianity! it is Christ!'"

If all the homes of our beloved native land were so full of the joy and peace and hope and love of Christ that our brothers from these great nations of Asia

would always find *it* whenever they visit our shores, and would go back saying with enthusiasm to their friends, "Oh, I've seen America's *it*, *it is Christ!*" then



A JAPANESE RESTAURANT.

this mighty missionary problem, over which we are stumbling and at which skeptics are laughing, would be solved once for all in this our day and generation.

At the Osaka meeting they set apart two evenings in which the leaders who

had gathered from the north, south, east, and west might freely tell their experiences in the work. Among them was one young evangelist who is said to be doing first-rate work in an inland town. I know his father well, and think I baptized him about fourteen years ago. At any rate when the father became a Christian he told me how, when his children were increasing too rapidly for his limited means, he determined to drown his little baby boy. "So one morning," said he, "I took him in my arms early and went to the canal. I was just about to throw him in, but thought I'd take one more look. Just then the baby smiled and cooed at me, and it took all the heart right out of me for the bad deed, I carried him back home, and now that I've become a Christian I hope my boy will grow up to be one too." The boy has grown up, and the grateful father, whose bad heart was smiled out of him by his baby boy, now hears his son telling the old, old story that has taken the bad heart out of so many tens of thousands in every age and in every land. I must add here that the power of parents over the lives of their babies was done away with by vigorous laws many years ago.

As soon as I returned from this long trip a Christian student called, whose face showed signs of deep trouble. He had been for two years a successful worker in Sunday-schools, and besides that he had started a Christian club in the school where he was studying. He had carefully saved up from his allowance enough to give him the hope of entering our theological school in Kyōto. He belongs to an ancient family and his house holds the proud rank of being the first in all that region. But all of his relatives are bitter against Christianity, and when they found out his determination to study theology and be a Christian minister, their disappointment deepened into anger that would not listen to reason. The mother, with the fearless decision of a Samurai, at last gave her best beloved boy to understand that if he persisted she would wipe out the disgrace by suicide. The boy of eighteen well knew the spirit of his mother, and after a week of struggle, such as young men are seldom called to pass through, he yielded and promised to study medicine. His tried face told of the mental pain he has suffered. "But," said he, "I do not waver in my determination to use my life for Christ. If I must study medicine, I will use medicine as a means of extending the knowledge of Christ's gospel."

The student's call was followed by a visit from the wife of an evangelist from the large island in the north that used to be called Yezo, now Hokkaidō. This lady told me that some of the Christians in Sapporo sent two telegrams to the annual meeting in Osaka inquiring whether the American Board would at once establish a station in this northern island. It was a great delight to hear her tell about different individuals whom I well knew but had not seen for a long time. One was an army officer whom I baptized several years ago, and who with his wife is doing excellent Christian work. Another was a young evangelist with whom I have often preached, and who has given up his office as evangelist to become a farmer, for the noble reason that he cannot win the poor farmers without himself becoming one with them in daily toil. "You are paid to tell us these things," said a skeptical farmer to him last year; "and you get twice as much doing that as we can by farming." So the evangelist wrote me



he was going to be a farmer for Christ's sake, and that is what he's doing now.

Whether these chips are worth picking up or not must be left to you who take a look at them. There is a chip story which says that when a certain man tried



PILGRIMS TO MOUNT FUJI.

to get warm by the fire of the chips a viper came out and fastened on him. I sincerely hope that out of this basket of chips there will come out nothing like vipers, nothing but warmth.



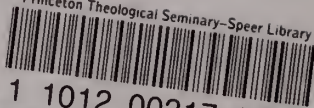


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